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JESUS CHRIST, *The V E R Y G O D.*

O R, EVIDENCES

Produc'd for
The Proper Divinity of our
Lord J E S U S C H R I S T.

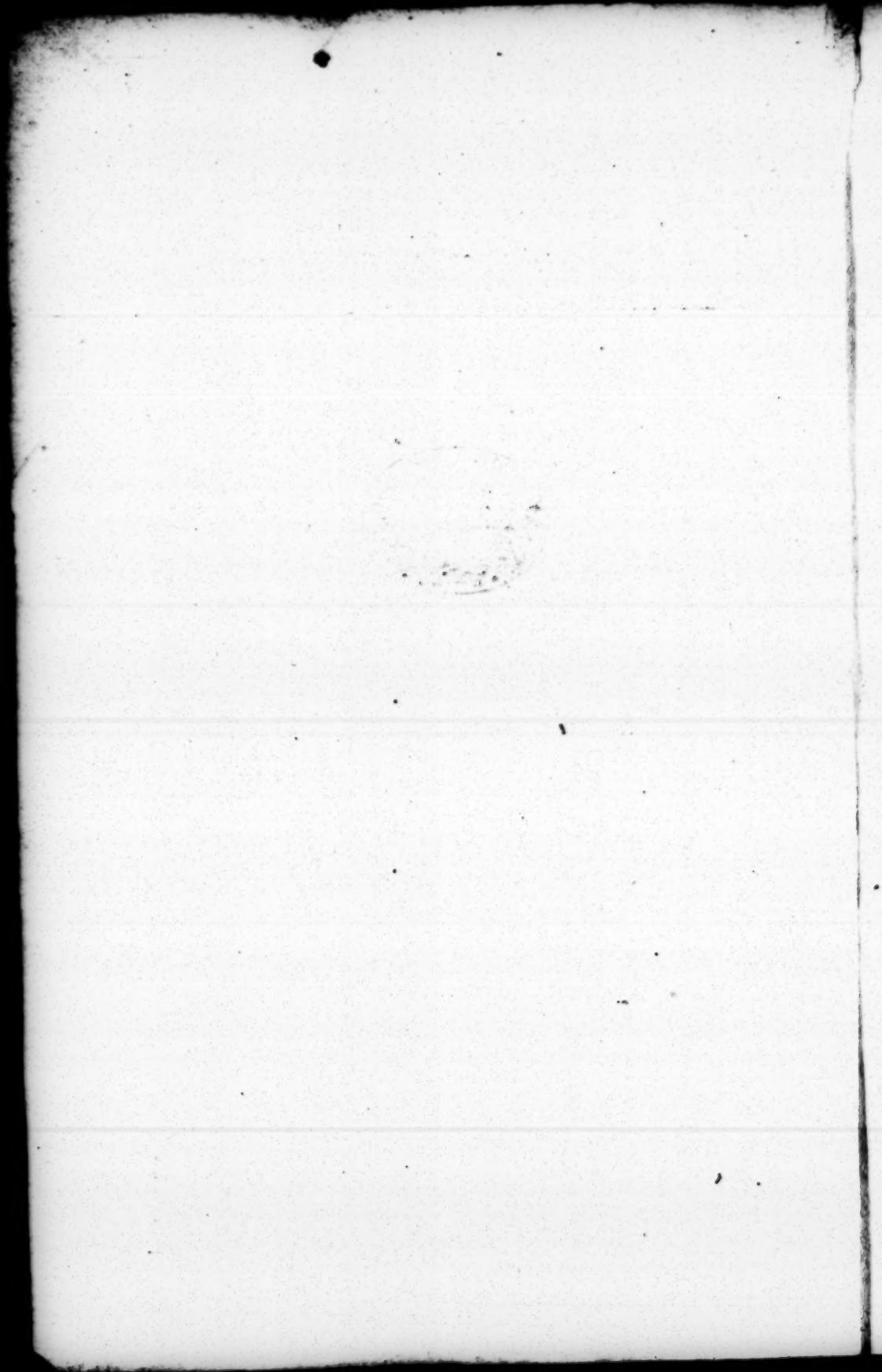
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Unlearned.

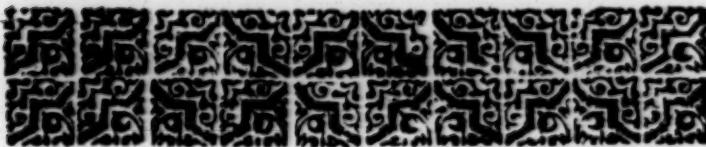
By J O H N G O F F E.

Οὐτός ἐστιν ὁ αὐλανθεῖος Θεός. 1 John v. 20.

L O N D O N,

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THE PREFACE.

ISPUTES in Matters
of Religion, even among
those who seem to profess it
strictly, are not uncommon ;
tho' such an Unhappiness
is greatly to be lamented.

TRUE RELIGION is always One, and cannot vary: 'Tis the Weakness, and Imperfection of those, who pretend to it, and espouse its Cause, which breed Controversies, and stir up Strife, and Quarrels: Human Understanding is narrow, and, as we see but confusedly, and

thro' a Glass, we are liable to Mistakes and Deception : Love and Charity are low, and defective, which makes us apt to censure, and even oppress our Brethren. Sometimes the *Modes of Worship*, and sometimes the *Doctrines of Faith*, are the Subject of sharp, and passionate Animadversions ; and the more the contested Points appear to be of Moment, so with the more Warmth do the Disputants engage, and the Consequences prove more, or less hurtful to the Peace of the Church.

'TIS the Duty of all True Christians, to avoid, as much as they can, these Disorders and Mismanagements ; but there's another Extream, that is no less dangerous, which is *Indifference* and *Lukewarmness*.

HOW can we pretend to be the Followers of *CHRIST*, and yet see, without Uncommon and Extraordinary Concern, the Foundation of our Religion breaking up, and some of its most Important Articles subjected to the Niceties, and Criticisms of human Reason. **TRUTH** alone has the Royal Prerogative to command us at all Times into its Service, and 'tis no less affronting

ing to the Divine Majesty, to betray the *Gospel of Peace* unto the Enemy by our Silence and Softness, than to defend it by Fraud, Malice, Strife, and Envy, the Arms of the Adversary, instead of the *Word of Truth*, the *Armour Rom. 13:12.* of *Light*, and *Righteousness*, the *Whole 2Cor. 6.7.* *Armour of God*, that we may be able to *Eph. 6.11:* stand against the *Wiles of the Devil*.

I HAVE made it my Endeavour in this small Treatise, to shun these two Extreams. Big Words, like Thunder, may scare, and fright ; but they can never instruct, and perswade. Here is no Rallery, no Personal Reflections, no Heat, nor Passion ; nor Puzzling Scheme, the Fruit of Wanton Fancy, and Imagination ; but you have the very Words of Scripture, *The Only Infallible Rule*, set down, and explain'd in a calm Way. And indeed, the strange Variety of Opinions opposing, and contradicting one another, which Men give into, according to the Influences of their Education, and Party, should teach us to put an high Value upon the Holy Writings, the Foundation of our Faith and Religion ; to search them more diligently, to examine what they say concerning **CHRIST** ; for they are they that testify

justify of Him ; and to represent them in the plainest Way, even to Men of the weakest, and meanest Capacity.

I HAVE nothing else in View, but to promote the Spiritual Establishment, and Consolation of such, *as love the Lord JESUS CHRIST in Sincerity*. If this Design be in some Measure answer'd, give GOD the Praise, and lift up a Prayer for him, who has earnestly sought to the *Father of Lights*, for Assistance, and Direction in the Composure ; and humbly begs his Blessing in the Publication.

I HAVE not Room in such a short Work as this, to answer all the Objections, that may be rais'd against the Doctrine, which I maintain ; but I shall patiently bear Reflections from some, in Hopes of being useful, and serviceable to others.

I HEARTILY wish, that those who are not for the *Divinity of JESUS CHRIST*, would seriously consider, whether they have Certain, and Infallible Proof for what they entertain as *Divine Truth* ; when the Holy Scriptures, in the Faith and Judgment of the Chri-

Christian Church, have been interpreted against them in all Ages: Besides, supposing they had great Assurance in themselves, that their Scheme is Authentick, and their Notions are right; Is there no Regard to be had to the Peace of the Church? If they had Faith in such a Point, should they not have it to themselves? Why should the Peace of the Church be disturb'd, and the Consciencies of many good Christians disquieted, to gratify an ambitious Humour, and indulge a Spirit, that would dictate, and prescribe to all the World? With what an Air of Lordliness are those *NEW NOTIONS* breath'd out into the World? As if they were the only knowing People, and Wisdom should dye with them. More Modesty, and Self-distrust would better become such as are taught *Not to be many Masters*: Dominion over the Faith of Others is a Province belonging to none, but such as would be called *Rabbi*. The Opinions of Men, and the strain'd Interpretations of Scripture-Texts are no Standard, nor Rule to the Church; nor can any such as set up for *Dictatorship*, defend a Supremacy, which only belongs to our Master, even **CHRIST.**

OUR

OUR Illustrious Sovereign, King **GEORGE**, out of His Princely Zeal for the Honour of GOD, and the Purity of the Christian Church, and particularly, to prevent the Scandalous Differences between the Clergy, and Others, in their Sermons, and Writings upon the **HOLY TRINITY**, not only as a Tender Father of His People, but as a Pious Defender of the **TRUE CHRISTIAN FAITH**, began His Reign over us with admirable Directions to His Archbishops, and Bishops, to stop the Mischief in the *Church of England*, and laid His Authoritative Charge, and Injunction upon all Ministers, to keep close to the Holy Scriptures, and to the Expressions as have been commonly us'd. In which, that He might have all happy, and desirable Success, He thought fit to enforce the Act made in the Ninth Year of the Reign of King **WILLIAM**, the Third, of Glorious, and Immortal Memory, *For the more Effectual Suppressing of Blasphemy, and Profaneness.*

THE Ways of GOD are Incomprehensible, and *There is no Searching of his Understanding*; yet there are now and

and then, Events so characteris'd, that it is impossible not to perceive the *Fin-
ger of G O D.* Such was the Death of *Arius*, the Projector, and Propagator of the New, and Dangerous Notions now receiv'd, and applauded ; of which Historians give the following Account.

ARIUS, upon the Banishment of *Athanasius*, entering again into *Alexan-
dria*, occasion'd New Tumults there ; whereupon the Emperor, *Constantine
the Great*, sent for him to *Constantinople*, where he readily gave his Consent to the *Nicean* Faith both by Oath, and Subscription. Which pleas'd the Emperor so far, that he requir'd *Alexander*, then Bishop of *Constantinople*, to receive *Arius* into the Communion of the Church : But the good Bishop doubtful of the Sincerity of the New Convert, and fearful of having his Church infected, pray'd earnestly to the Lord, that he would be pleas'd to take him out of the World, or else remove *Arius* ; that the *Constantinopolitan* Church might be kept pure, and undefil'd. Immediately after, *Arius* coming attended with a numerous Company towards the Church, found himself indispos'd, and turning aside to a private Place,

to ease himself, dy'd suddenly upon the Seat, voiding his Bowels, and a great Quantity of Blood gulping out at his Expiration. I desire all those that are the Disciples of *Arius*, to make serious Reflections upon such a miraculous Deliverance of the Church, and what Opinion we must have of a Man brought to his End, by an uncommon Hand of Providence, in a Manner not much unlike to *Judas*, who betray'd our Blessed Saviour.

I EXHORT all Christians to have always in View St. Paul's Golden Rule,
Rom.14.4. *Who art thou that judgest another Man's Servant? To his own Master he standeth, or falleth: Yea, he shall be holden up; for God is able to make him stand.* Now, where any Expression casting Reflection upon our Saviour, and reproaching the Person and Dignity of the *Son of GOD*; or where any Actions, and outward Behaviour betraying the Disaffection and Disloyalty of a wicked Heart, do manifestly appear; the Censures of the Church are appointed for such as *love not the Lord JESUS, and let them be Anathema.* But if a Person of an unprejudic'd, and unbias'd Mind, should solemnly profess his high Respect for JESUS

JESUS CHRIST, his Faith in Him, Love to Him, and Dependance upon His Merits for Eternal Life ; with the greatest Desire to receive Light, and embrace Truth ; and yet declare, he cannot be entirely satisfy'd in the *Cœquality*, and *Coeternity of the SON with the FATHER*, are we bound by the Christian Constitution (whose Chief Principle is *Love*) to condemn such an One of damnable Heresy ? To exclude him from Christian Communion, and Conversation ; and oblige him either to say as we say, or intirely to explode, and reject him ? I apprehend the same uncharitable Temper, that would lead a Man thus far, would carry him further ; and When, and Where he would stop I can't see. 'Tis Tryal that best discovers, what Manner of Spirit Persons are of.

MOREOVER, 'Tis unjust, and barbarous, upon a groundless, and imaginary Foundation of Jealousy, to advance a Charge, or entertain a Suspicion against Christian Ministers, or Others (who are ready to purge themselves from their feared Heresy) and to require a *Subscription*, which they apprehend

prehend, will serve no valuable Purpose.

IMPOSITIONS have always dis-serv'd the Interest of *CHRIST's Church* and *Kingdom*. Hard Words, and a distant Conversation are not likely Means to promote *Union*. How shall we look our Great Master in the Face, when we all come to give up our Accounts? Have we not Proof enough, that there has been more *Unity*, When, and Where there has been *Less Imposition*? The *Reformation* look'd with the most hopeful Prospect in the Reigns of *Henry the VIIIth*, and *Edward the VIth*, when there were no *Subscriptions*, either to the *Service - Book*, or to the *Articles of Religion*.

Mr. *John Fox*, the Famous Martyrologist, continu'd a Prebendary of *Salisbury*, and uninterrupted in his Preaching, when (being summon'd by *Archbishop Parker*, in 1562. to set his Hand to the *Articles of Religion*, agreed to in the *Convocation*, and subscrib'd by the *Clergy*) he declared, that he would subscribe to nothing but his *Greek Testament*. Did the Subscription to the *Use of prescrib'd Vest-*

*Edwards
Memorial
p. 114.*

Vestments, and particularly the Surplice in all Divine Administrations, and the Use of the Common Prayer, enjoin'd March 24. 1564. upon the Penalty of Immediate Sequestration, and afterwards of Deprivation, any way serve the Interest of RELIGION, promote the Peace of the Church, or the Benefit of Mankind? What Good came by the Subscription of the Three Articles enjoin'd by Archbishop Whitgift, in 1583; but Grief, and Trouble to many Religious People, and the Silencing of 183 Ministers in the Counties of Suffolk, Norfolk, Lincoln, and Essex?

THE Imposition of the *Book of CANONS* for the Government of the Church here in *England*, cry'd up as Perfecting the *REFORMATION*, had this sad Effect, to force many from their Native Country into the Deserts of *America*; and left others to groan out their Lives under the Violences, and Severities of their Reformed Brethren.

FORCIBLE, and Imposing Methods appear contrary to the Principles of Nature, and Humanity. One would have

have thought, that the People of *Eng-*
land, and especially the Protestant Dis-
sidents, have had enough of *Subscripti-*
ons, and *Impositions*. Has the *Act of*
Uniformity (or any other *Act* made
since to back it) Imposing *Assent* and
Consent to all, and every Thing con-
tain'd, and prescrib'd in the *Publick*
Service-Book, promoted Religion, heal'd
our Breaches, and encreas'd that Ami-
ty, and Brotherly Love, that ought

Rom. 1. 1. to be amongst good Christians? *Thou*
art inexcusable, O Man! whosoever thou
art that judgest; for wherein thou judg-
est another, thou condemnest thy self.
Let us leave G O D's Servants to
their own Master, not usurping an Au-
thority over Mens Consciences, which
is the Divine Prerogative. Use all
Christian, but no Anti-christian Me-
thods, to proselyte to the* Faith of
the GOSPEL: Compel them by the
strongest Arguments, by the fullest
and clearest Proofs of Scripture, which
is the Way to make True Believers,
when other Methods tend only to
make Men Hypocrites, and force them
to speak such Things as they never
mean.

THAT

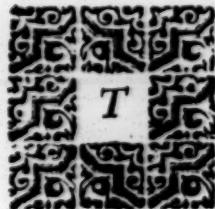
THAT JESUS CHRIST may be to those who believe in Him, the *Wisdom of GOD*, and the *Power of GOD*; and that He may bless the Design, and Intention of the following Book, is the humble Prayer of

J. G.



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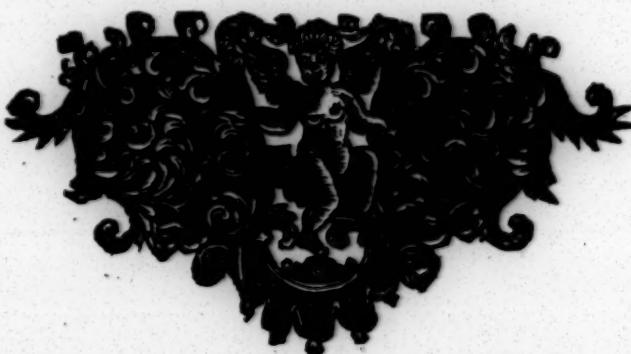
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E R R A T A.

*P*Age 64. Line 21. read They waited upon
Him in his Agony. *What other Faults may
have escap'd the Press the Reader is desir'd to cor-
rect.*



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Britain.



JESUS CHRIST, THE VERY GOD. I



CHAP. I.

OLD Simeon, that devout, and just Man, who had long waited for the Consolation of *Israel*, having our blessed Saviour in his Arms, declar'd by his Prophecy, under the Inspiration of the Holy Ghost, that *He shou'd be for the Fall of many in Israel, and for a Sign, which shou'd be spoken against*; the Fulfilling of which is too manifest, in the open, and acknowledg'd Sentiments of many of his profess'd Followers; but if the Word of God be our Rule of Faith, as well as Duty, we must search the Scriptures, for they are they that testify of him; and therein we find, not only that he had a human Nature in its essential and integral Parts, *being made of the Seed of David according to Rom. 1. 3,*

B the 4.

the Flesh; but also, that the Spirit of Holiness, and his Resurrection from the dead, did powerfully evidence, and publish him to be the Son of God, in the true, proper, and genuine Sense of those Words; and thereby solve the Difficulty, that was too hard for the *Scribes and Pharisees*, how Christ was *David's Son, and David's Lord*; his Root, and yet his Offspring. For the Confirming of our Faith in which important Doctrine, I wou'd offer the following Arguments to the due Consideration of plain and experienc'd Christians, who have felt the Power, and Energy of divine Revelation in other Points.

IT appears evident, that the Ensigns of divine Majesty and Royalty are emphatically plac'd upon him, in that the most glorious Titles of the Supreme Deity are, in a proper Sense, giv'n unto him: He is called **G O D**, *In the Beginning was the Word, and the Word was with God, and the Word was God*; or *God was the Word*. Now tho' there be some relative Ideas of God, on the Account of which, the Word **G O D** may be, according to a popular Way of Speaking, apply'd to other Things; as

Math. 22.
45.
Rev. 22.
16.

to

to *Angels, Magistrates, &c.* yet in the strict, and proper Notion of it, the Word must signify an absolutely perfect Being. *Canst thou by searching find out God?* *GOD* stands oppos'd to *Creature*; and in the holy Scriptures, (which are our Directory) to *Man*, even in his most accomplish'd, and exalted Circumstances; there being no higher Creature, with whom we so familiarly converse, and are acquainted, tho' there be Angels or Spirits, whose Nature and Being we believe. *I am* Heb. 11. 7.
GOD, and not Man. The Prince of *Tyre*, when his Heart was lifted up within him, said, *I am a God*; but the Prophet *Ezekiel* reply'd to him in the Name of God, *Thou art a Man*, Ezek. 28. 2, 9. and not God, and shalt appear to be so in the Hand of him that slayeth thee. He is *Jehovah*: Behold God is my Isa. 12. 2. *Salvation, I will trust, and not be afraid; for the Lord Jehovah is my Strength, and my Song; he also is become my Salvation.* A Text generally acknowledg'd by the Ancients to belong to *Christ*, He is the *I AM*; a Name that denotes necessary, and eternal Self-Existence. Exod. 3. 14.
Know, and believe, that I am He; Before Me, there was no God formed, neither shall there be after Me; I, even I, John 8. 58. Isa. 43. 10. 11.

am the Lord; and besides Me there is no Saviour. And in the New Testament, John 8.24 If ye believe not that I am he, ye shall die in your Sins. And again, I am the first, and the last. And Christ speaking of himself, faith, I am Alpha, and Omega; the Beginning, and the End; the first, and the last. He is the Mighty God; The Great God, and our Saviour. 1 Tim. 6. Jesus Christ is the Blessed, and Only Potentate, the King of Kings, and Lord of Lords.

THE peculiar, and incommunicable Excellencies and Glories of GOD, the holy Scriptures properly ascribe, and appropriate to our Lord Jesus Christ; Such as *Almighty*, *Perfection of Knowledge*, *Eternity*, and *Sovereign Dominion*.

Rev. 19.6. *ALMIGHTINESS*: He that reigneth is the Lord God Omnipotent, and that is Christ; as the Apostle affirms. 1 Cor. 15. He must reign 'till he hath put all his enemies under his Feet. He, who is Rev. 1.8. Alpha, and Omega; the Beginning, and the End; the Lord, which is, and was, and is to come, is declar'd to be Almighty: Which Description, that it immediately refers to Christ, the Context

text evidences beyond all Contradiction. He can exercise a Power (as will hereafter appear) in the glorious Formation of the dead Bodies of the Saints ; whereby Things most unlikely to us , shall be brought about , and Difficulties apparently insuperable, su- Phil. 3.21. perceded, and conquer'd. *With Him* Mark 10. *all Things are possible.* The Creation ^{27.} of all Things (of which afterwards) was a Proof of his infinite Power ; tho' his Divinity was vail'd under the Tabernacle of his Flesh, and clouded with the Circumstances of his Humiliation, yet the Evidences of it sometimes brake out, as in his Transfiguration ; and his divine Power particularly, when he threw his Enemies to the Ground John 18.5 with a Word's speaking.

PERFECTION of KNOWLEDGE :
'Tis the Character of the Supreme G O D, to whom *Solomon* made his Prayer at the solemn Dedication of the Temple, that *He only knew the Hearts of 1 Kings 8. all the Children of Men* ; and St. John tells ^{39.} us with respect to Christ, that *He John 2.2. knew all Men.* Christ's Resolution of the Doubts of his Disciples, and his Removal of the Scruples which were hid within them, wrought a powerful Con-

Conviction upon their Minds of his Omnipotence, and drew from them that

John 16. 30. Confession; *Now we are sure that Thou knowest all Things.* He knew that *Lazarus* was dead, without receiving In-

John 14. 11. formation from any, and communicated it to his Disciples, when at a Distance from *Bethany*, where *Lazarus* had liv'd;

Heb. 4. 13. *There is no Creature that is not manifest in his Sight; For all Things are naked, and opened to the Eyes of him, with whom we have to do.* Which Words being applicable to Christ, appears from their Connexion with the foregoing Verse. The *Thought* which lies most cover'd from the Creature's Apprehension was known to Christ; *Jesus knowing their Thoughts, said, Wherefore think ye evil in your Hearts?* Nathanael's Integrity being publish'd by Christ, as he was coming along, before he had any Converse with him, gave great Surprise and Astonishment to his Mind.

Mat. 9. 4. *Behold, says he, an Israelite indeed, in whom is no Guile;* which he over-hearing, replies, *Whence knowest thou me?* Upon which Christ gave a further Proof of his piercing Knowledge, by letting him know that his Eye was upon him, when he was under the Fig-Tree; and that he took Cogni-

zance

zance of his Piety and Devotion there. This was such a home, and effectual Proof to *Nathanael*, that immediately he cries out, *Thou art the Son of God*; John 1.49. *Thou art the King of Israel.* Judas's John 11. Hypocrisy and Wickedness was no Secret, or Mystery to our Lord, for *He knew who shou'd betray him*. Not only when his Disciples were pleas'd; but when they were inwardly offended, and murmured, Jesus knew it in himself. It had been but a dry Compliment, that John 2.25. he needed no Information, if his Knowledge had not been full, and of the highest Perfection. His Increasing in Wisdom, and his Nescience of the Day of Judgment, are easily accounted for, by distinguishing the two Natures that are united in one Person, and ascribing both to the one, and to the other, what the Scriptures make applicable to them.

ETERNITY belongs to the Living, and True GOD: By *Eternity*, I understand (as far as I can understand it) a Duration without Beginning, and without Ending. The Divine Being is without Commencement or Period; 'tis not measur'd by Succession or Revolution of Time, *Before the Mountains* Psal. 90.2. *were*

Prov. 8. 22,
to 32.

Isa. 44. 6.

Rev. 1. 8.

11.

John 3. 3.

were brought forth, or ever thou hadst form'd the Earth, or the World; even from Everlasting to Everlasting Thou art God. With which Description how abundantly does the Character of Christ, the *Wisdom of God*, correspond, and agree; as particularly giv'n by King Solomon, in his Book of Proverbs. His being brought forth, and brought up; His being before him, and possess'd of the Lord in the Beginning of his Way, before his Works of Old, are strong Expressions to set forth his Eternity; especially, when 'tis affirm'd, that it was from Everlasting, before the Beginning of Time, before any of the Works of Nature were form'd, before the Earth, or the Sea, or the Mountains, and Hills were settl'd, or the habitable, and more fruitful Part of the Earth was cultivated, and manag'd to Improvement: Surely, it must be said of him, who was so brought forth, and so set up, in the Words of the Psalmist fore-quoted,

From Everlasting to Everlasting Thou art God. The Prophet Isaab, speaking of

God, tells us, that *He is God, and there is none else; He is the First, and the Last;* which the Apostle applies to Christ, whom he stiles the *Alpha, and Omega; the Beginning, and the Ending;* the

the First, and the Last. He came down from Heaven, and was in Heaven at the same Time that he talked with *Nicodemus* on Earth ; which must be by his divine Nature. He was God in Heaven, before his Disciples saw him, as God-man and Mediator, ascend thither. *What, and if ye shall see the Son of Man ascend up where he was before.* ^{John 6.62} He had a Glory with the Father before the World was. *Glorify me with thine own self, with the Glory that I had with thee before the World was.* When the Foundations of the Earth shall be broken up, and the *Heavens* ^{Heb. 1.10,} shall perish, and wax old, as doth a Gar-^{12.}ment ; *When the Heavens shall be folded up as a Vesture, of which there is no Occasion, and shall be changed ; Christ is the same, and his Tears fail not.* *Jesus Christ is the same Yesterday, to Day, and for ever.* The Description of God, ^{the Dan. 7. 9.} Father, who is called the *Ancient of Days*, whose *Hair of his Head is white as Wool*, is apply'd to Christ, *To whom all Judgment is committed, with just Reason, to represent his Eternity.* *Melchizedec's being without any known Pedigree, render'd him a proper Type of our Blessed Lord, He was made like unto the Son of God ; and his having no* ^{Rev. 1.14.}

Beginning of Days represents Christ's eternal Existence, as his having *no End of Days* does his eternal Duration; and so takes in a proper Eternity.

SOVEREIGN DOMINION over all created Beings is the peculiar, and rightful Property of the First, and Original Being; and this the holy Scriptures ascribe to our Lord Jesus.

He, that is rich to all that call upon him, be they Jews or Greeks, without any Distinction, or Difference, is Lord over all;

yea, is God over all, blessed for ever.

The Word of Reconciliation, which God sent first to the Children of Israel, was not confin'd to them only, but Peace was preach'd to all the Believers in Jesus, whether Jews or Gentiles; for He was Lord of all.

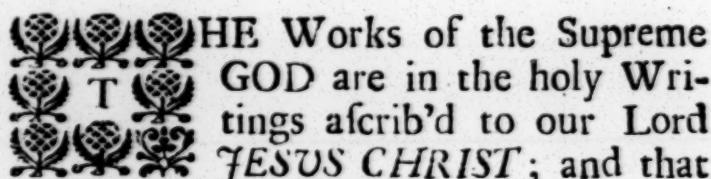
Our Lord Jesus Christ is the Blessed, and Only Potentate, the KING OF KINGS, and LORD OF LORDS, Who only hath Immortal

ity. This is the Name that was written on his Vesture, that it might be more conspicuous; and on his Thigh, to denote the Permanency, and eternal Duration of his Sovereignty and Empire. His Dominion is not confin'd to this lower World (a minute Part of the vast Creation of God) but extends

tends to all *Principalities, and Powers,* Eph. 1. 21.
and *Might, and Dominion, and every Name that is named.*



C H A P. II.


THE Works of the Supreme
GOD are in the holy Writ-
ings ascrib'd to our Lord
JESUS CHRIST; and that
in their several Kinds.

1. *THE Works of Nature and Creation.* To create, or make out of nothing, or out of that Matter, that had no Habitude, or Disposition to produce of itself what was formed from it, has been always accounted the proper Work of the True, and Only Deity. *In the Beginning God created the Heavens, and the Earth.* Nehemiah prov'd from this Topick, that GOD was Lord alone, because He made Heaven; yea, the Heaven of Heavens with all their Hosts; the Earth, with all that is therein. 'Tis the undoubted Evidence of GOD's Eternal

Neh. 9. 6.

Power and Godhead, in Opposition to all Idols, and all the Gods of the Nations, that *GOD made the Heavens ; He formed the Earth, and the World.* The *Earth*, as it was in its Lump and Rudeness ; and the *World*, as it afterwards appear'd in its beautiful Form and Order ; and to deny this Work to be attributed to *CHRIST*, is to shut our Eyes against the clearest Light. How particular is the Apostle *Paul*, in his Epistle to the *Colossians*, where, speaking of Christ, he tells us, that *By Him were all Things created that are in Heaven, and that are in Earth, visible, and invisible ; whether they be Thrones, or Dominions, or Principalities, or Powers : All Things were created by Him, and for Him ; and He is before all Things, and by Him all Things consist.* He, who was before all Things, and by whom all Things were created, must necessarily himself be uncreated, or else he must create himself, which is impossible, and contradictory, and cou'd not then be before all Things. *As in the Beginning God created the Heavens, and the Earth, so 'tis said of Christ, Thou Lord in the Beginning hast laid the Foundations of the Earth, and the Heavens are the Works of thine Hands.* If we may sup-

Col. 1. 16,
47.

Heb. 1. 10.

pose a thousand Worlds, besides what we converse with, they were all created, and form'd by him ; for it was *By him, that God made the Worlds,* Heb. 1. 2. *they ever so many ; the Father doing all by the Son, and the Son doing all from the Father.* *If He that built all* Heb. 3. 4. *Things is God, then Jesus Christ must necessarily be God : For his Agency is expressly asserted, All Things were made* John 1. 3. *by him ; and the contrary is expressly, and particularly deny'd, For without him* Eph. 3. 9. *was not any Thing made that was made.* *All Things were created by Jesus Christ.* 1 Cor. 8. 6. *To us there is but one Lord, by whom are all Things, and we by him.*

2. *THE Works of Providence.* The Upholder, Governor, and Disposer of all Things is True God, in a strict, and proper Sense ; and such is our Lord JESUS CHRIST. *Thou art God alone ;* Nch. 9. 6. *Thou hast made all Things, and Thou preservest them all.* 'Tis God that giveth Rain, the former, and the latter in its Season ; who reserveth to us the appointed Weeks of the Harvest. 'Tis He, who is God, and has none with him ; that kills, and makes alive ; that wounds, and heals ; *Out of whose Hands none can deliver.* And the Author of the Epistle to the Hebrews, in describing the

the Person of CHRIST, *By whom the Father hath made known his Will to the World,* does not only tell us, Who, and What he Heb. 1.2,3. is; *viz. The Brightness of his Glory, and the express Image of his Person;* but also what he does; *viz.* that He puts forth the same Almighty Power in the Preservation, and Government of the World, which he did in the Work of Creation; *He upholds all Things by the Word of his Power,* keeps the Fabrick of the World from Sinking, from Falling back into its first Chaos, its first Nothingness. Rev. 1.18. *Christ lives for evermore, and has the Keys of Death, and the Invisible World.* Christ proves his Equality with the Father, from his Co-working with him in the Things of Providence and Government; John 5.17. *My Father worketh hitherto, and I work;* Upholding, and Disposing of all Creatures, and all their Actions, according to the Counsel of the Divine Will, concurring to the Motions and Operations of Creatures, as such, without which they cou'd not be brought forth.

3. *THE Works of Grace and Redemption are ascrib'd to Him.* It must, certainly, be the Work of God, and not of a Creature, to quicken dead Souls; but

but this belongs to CHRIST: For as John 5.21.
the Father raiseth up the dead, and quick-
neth them, even the dead in Trespasses,
and Sins; so the Son quickneth whom he
will. He co-operates with the Father
in the Work. 'Tis his Business To open
the blind Eyes, to bring out the Prisoners
from the Prison, and them that sit in Dark-
ness out of the Prison-house. Christ awakes
those that sleep, and raises them from the
dead, and fills them with divine and hea-
venly Light. He must be thorowly ac-
quainted with fallen Creatures, know
their Hearts, have ready Access to the
inmost Recesses of them; yea, have an
absolute Power over them, to turn,
and wind them at Pleasure, in Order
to his Working in them such a Change
as is necessary, and qualifies for Salva-
tion. 'Tis God's Prerogative to for-
give Sin. Who can forgive Sins, but
God only? But this our Saviour assum'd,
He said unto the Sick of the Palsey, thy
Sins be forgiu'n thee. This the Scribes
look'd upon as Blasphemy, an unwor-
thy Assumption of that to himself,
which was only proper to the Deity:
Christ justifies the Action, and thereby
proves his own Divinity: He justify'd
it by taking away the Effect, or Pu-
nishment of Sin; He said to the Sick of
the ^{Mat. 9. 2.} _{the 11.}

the Palsy, Arise, and take up thy Bed, and go thy Way into thine House. The Removal of the Effect argu'd the Removal of the Cause ; and this Power he had on Earth in his State of Humiliation and Abasement : Yea, not only a Power to forgive Sins, but a Power over all Flesh, to give Eternal Life ; and consequently, to remove all Obstacles in the Way, of which Sin was the chief. Forgiveness was preach'd in his Name, *He is the Prince, and the Saviour, that gives Repentance, and Remission of Sin.* The Impunity and Honour that fallen Creatures obtain by CHRIST JESUS (considering the Essential Rectitude of the Deity, the Perfection and Justice of the Original Law, the necessary Entail of Guilt and Misery ensuing upon its Violation) must needs be the Consequence of a valuable Consideration paid down by him for such a Purpose. This was done by the Sufferings of his Humanity, they became Attoning, and Reconciling thro' their Incomparable Value ; they became Valuable thro' the high Alliance of his Humanity to the Person of the Son. That there was a Satisfaction giv'n, is generally acknowledg'd ; Whether GOD cou'd pardon, and glorify without it, is

is out of my Depth to answer ; but might it not furnish fallen Angels with an Objection to the divine Government, if fallen Men shou'd be accepted, and embrac'd without a Satisfaction ; and not they : Yea, might it not fill the Angels of Light with Umbrage, and Temptation (if they were capable of it) to see any of the humane guilty Race not only pardon'd, but rais'd to an Height of Blessedness and Glory equal to themselves, without an answerable Satisfaction, and Compensation, made by an interposing Redeemer ? And whether such as depend upon the Satisfaction of a Saviour, (supposing this Saviour to be a meer Creature, tho' of the highest Rank) don't stand upon a doubtful, and uncomfortable Foundation, as to Eternal Life ; let their own Spirits, and Consciences determine in their most free, open, and serious Converses with themselves.

C H A P. III.

THE Miracles which CHRIST wrought. Works above the Power of Nature, and the common Workings of second Causes, perform'd by him, prove his *Eternal Sonship*, and *True Godhead*. He told the Jews, that *the*

John 5.36. Works he did bore Witness of him. q. d.

‘ If ye believe not me, believe the Works; if my Testimony will not go down with you, and ye are so scrupulous as not to take my Word, yet believe the Works; believe your own Reason, your own Senses, these testify plain enough, that *the Father*

John 2.11. ‘ is in me, and I in him.’ By all his

Miracles, as well as by the Beginning of them; when he turned *Water into Wine* at *Cana in Galilee*, he manifested forth his Glory; *i. e.* he prov'd himself to be the Son of God, and *his Glory*

John 1.15. to be that of the Only Begotten of the Father: And especially, considering,

1. THEY were *many* in Number. If there had been only one, or two single

single Acts pretended to have been done, there might have been Room to doubt, and query, whether they were true and real ; but seeing they were many, and frequently repeated, and multiply'd, the Case is otherwise. When Christ argu'd the Unrighteousness, and Wickedness of the Jews, in *Taking up Stones to stone him* ; he told them, that *Many good Works he had shewn them* ; John 10. *He healed many*, tho' *He did not many* ^{12.} *mighty Works in his own Country*, because of ^{Mark 3.10} *their Unbelief* ; yet he did in the whole, ^{Mark 3.43} *for He cured many of their Infirmities.* ^{Luke 7.21.}

2. AND those of various Kinds. He not only *healed many* that were sick, but ^{Mark 1.34.} also, of divers Diseases ; viz. *The Leprosy*, ^{Luke 17.} *Palsy*, ^{12.} and *Blindness* ; yea, tho' they ^{Mat. 4.24.} brought the *Infirmity* into the World ^{Math. 20.} with them ; *Dumbness*, *Dropsey*, ^{30.} *Fever*, ^{John 9.32.} *Lunacy*, *Wither'd Hand*, ^{Mark 9.20} the *High Priest's* *Servant's Ear.*

3. THEY were wrought *Openly*, in the Face of the World, great Multitudes being frequently Witnesses. The most judicious, inquisitive, discerning Men of the Age had all the Liberty they cou'd desire, to satisfy themselves by the strictest Scrutiny and

John 5.14 Examination. *When the Men had seen the Miracle that Jesus did, they said, this is of a Truth, that Prophet which should come into the World.* Nicodemus was a learned, ingenuous Man, who, doubtless, took all the Observation requisite, and made the strictest Inquiry into Matters of Fact, and then determin'd, John 3.2. *No Man can do these Miracles that thou dost, except God be with him.*

4. NO Length of Time, no Rootedness of the Distemper in the Body, cou'd resist CHRIST's Power, and prevent the Cure. The Demoniack, that had been oppres'd from his Childhood, CHRIST heal'd; when it was beyond the Power of his Disciples to do it. Mark 9.25. *The Woman, w^o had an Issue of Blood twelve Years, was cur'd by touching the Hem of his Garment.* Another Woman 44, 12, 13. *that had an Infirmit^y eighteen Years, and was bowed together, and cou'd in no wise lift herself up, was loosed from it by our Lord JESUS.* A Man, that had an Infirmit^y thirty eight Years, was made whole by a Word of CHRIST's Mouth. John 5.5. 8. 9.

5. NO Circumstances of the Patient, tho' ever so dangerous; yea, desperate, and remediless in human Judgment, cou'd

cou'd prevent the miraculous Effects of
CHRIST's Power. *The Nobleman's Son* John 4:45
at Capernaum was dangerously ill, yea,^{47, 50.}
thought to be *at the Point of Death*, was
yet heal'd by a Word, without the Sight
of the Patient, or Use of any Means.
The Centurion's Servant was *ready to dye*, Luke 7:2,
but miraculously recover'd. Nay, when ^{10.}
actually dead, have been brought to
Life. We say, while there is Life,
there is Hope; but upon its Expiration
our Hopes cease. However, *Jairus's Daughter*, when dead, was rais'd again.^{Mark 5:41.}
The Widow's Son at Nain was not only Luke 7:15.
dead, but *carrying to his Grave*, when
our Saviour quicken'd him, and deliver'd
him alive, and well to his Mother. Yea,
tho' actually bury'd, as *Lazarus* was, John 11.
and suppos'd to be in a *stinking, putri-*^{39, 44.}
fyng Condition; yet upon our Lord's
Call he came forth, and return'd to his
Family. Yea, *Many*, who had been
dead Time out of Mind, who had *leapt*^{Matth. 22:32.}
a long Sleep in the Grave, had *their* ^{52, 53.}
Graves open'd, *their Bodies rais'd*, and
went into Jerusalem, *showing themselves*
to many.

6. AS many of the Miracles of CHRIST
had human Creatures for their immedi-
ate Object, so he wrought miraculously

on several other Parts of Nature. He

^{Matth. 14.} gave a Supply to *about five Thousand*
^{15.} *Men, besides Women and Children, with*

five Loaves, and two Fishes. We read

of nothing said, or done, but Craving
a Blessing, and Carving the Provision;

^{2 Kings 4} and Increase and Multiplication, like *the Widow's Oil*,

^{5, 6.} which encreas'd in Pouring out. They

did all eat, every one had a Share, and
they were all fill'd, every one had
enough; besides there was considerably
to spare, for *twelve Baskets remained over.*

^{Matth. 15.} At another Time, *With seven Loaves,*

^{5, 6.} *a few little Fishes, he gave Refreshment to*
four Thousand, besides Women, and Children; a considerable Overplus remain-

ing, when his Disciples thought it im-
possible; his Guests being sharp set, and
even fainting thro' Hunger, *having been*

with him in the Wilderness three Days.

7. CREATURES in the several Parts
of the Creation were subject to him, and
controuled by him. He commanded

^{Matth. 8.27.} the *Winds and the Sea;* he made all
calm, and did it by a Word. Moses
must have his Rod, Joshua the *Ark of*
the Covenant, Elisha Elijah's Mantle; but
CHRIST nothing but his *Word.* He

^{Matth. 14.} *walked upon the Waters* himself, and en-
^{25, 29.} abl'd

ab'l'd Peter to do the like. He brought ^{Luke 5. 4.} a vast Number of Fish to the Net, when ^{5.} they let it down at his Command. The ^{John 21.6.} Earth withdrew her Nourishment from the barren Fig-Tree, immediately upon ^{Mat. 21. 19.} CHRIST's Pronouncing it accursed.

8. THE very *Miracles* wrought by the *Apostles* and *Disciples*, were an additional, corroborating Proof of the Divine Nature, and True God-head of their Lord and Master. That ^{Acts 2. 43.} many wondrous Works were done by the *Apostles* was undoubted Matter of Fact. They were wrought on the same Design with his own Miracles; *viz.* To confirm his Doctrine, and induce the World to believe on him. *The Salvation*, which at ^{Heb. 2. 3,} the first began to be spoken by the Lord, ^{4.} and was afterwards publish'd, and confirm'd by them that heard him; God also bore them *Witness*, with *Signs*, and *Wonders*, and divers *Miracles*, and *Gifts* of the *Holy Ghost*. 'Twas in the Name of JESUS CHRIST, and not in any of their own Names, that they wrought those Wonders; *In the Name of Jesus Christ* ^{Acts 3. 5.} of Nazareth, *rise up, and walk*. They were not Masters of this Power at all Times, but God bore *Witness* to them in that extraordinary Way according to ^{Heb. 2. 4.} his

^{Acts 14. 9.} his own Will. Paul perceiving that the
^{10.} Cripple at Lystra had Faith to be heald,
said with a loud Voice, Stand upright up-
on thy Feet. They did not only do the
Works that CHRIST did, but greater
^{John 14.} ^{17.} Works than those, according to his Pro-
^{15.} mize. The Shadow of St. Peter passing
thorow the Streets had a healing Ver-
tue unto many: And others were cur'd
of several Diseases by Application of
^{Acts 19. 12.} Aprons, or Handkerchiefs, brought from
St. Paul's Body. Besides, these Persons
had not only a Power themselves of
working these Wonders; but invested
others with it, under the Direction of
the Spirit of CHRIST, by whom they
acted. Upon St. Peter's, and St. John's
Praying, and Laying on of their Hands
on certain Disciples at Samaria, they re-
ceiv'd the Holy Ghost, and were em-
power'd to work Miracles; the Holy
Ghost discover'd himself with them by
something outward and visible; which
^{Acts 3. 17.} mov'd Simon Magus to offer Money for
^{18.} the Obtaining of the like Power.

9. CONTEMPT of CHRIST, and
Unbelief of his Gospel, thus confirm'd by
Miracles, being a Crime so very heinous,
and follow'd with the severest Threat-
nings, evidence to me, that his Miracles
were

were wrought by a truly divine, and uncreated Power. *If the Word spoken by* ^{Heb.2.23} *Angels was steadfast, and every Transgression and Disobedience receiv'd a just Re-compence of Reward,* and (arguing from the less to the greater) what will become of those that neglect the Gospel *Salvation,* purchas'd by **CHRIST**, and publish'd by himself, and his Apostles, with so many attesting Signs; they must be some of the greatest Offenders; and consequently, be subject to the worst of Punishments. *He'll take Vengeance on* ^{2 Thessal.} *them that know not God, and that obey not* ^{1. 8.} *the Gospel.* There being sufficient Proof giv'n to engage Mens Faith and Obedience, Woe to the Despisers of Grace; *His Enemies, who wou'd not, that he shou'd* ^{John 3.24.} *reign over them, shall be slain;* and when they are so, they shall dye in their Sins. *If ye believe not that I am he, ye shall dye* ^{John 3.36.} *in your Sins.* And when they dye, they'll suffer the Punishment of *Loss*, ^{Mark 16.} *they shan't see Life;* and the Punishment of *Sense,* for *He that believeth not shall be damned:* Yea, a more dreadful Woe is denounced against Sinners in *Zion,* than any other Criminals. *Chorazin, Bethsaida, and Capernaum* had greater Means than other Places, and more strong Inducements to entertain **CHRIST**, and

accept the free Offers of his Grace : For they had much of his Presence, and mighty Works were done among them ; mighty in themselves, and mighty in their convincing Evidences, appearing to be the Works of God, but they repented not : They were not only upbraided, and reproached by our Saviour ; but their Case, above all other, declar'd to be very miserable. *Tyre, and Sidon, Places of Idolatry ; Sodom, and Gomorrha, Places of notorious Impiety, wou'd fare better, and their Circumstances be more tolerable in the Day of Judgment than the former.* Cou'd all this Punishment come upon them for not believing in a Creature ; and making a *Vice-God* the Object of their chief Trust, and Dependance ? Surely, no ; but they were thus threaten'd, because *They believ'd not that Jesus was the Christ, the Son of God, and so believing might have obtained Life thro' his Name.*

10. BLASPHEMING the Power, by which CHRIST wrought them, and Ascribing his Works to the Devil, being so provoking an Evil, and next to that which is unpardonable, is a Proof to me, that he is *True God*, in a proper Sense, by whom they were wrought.

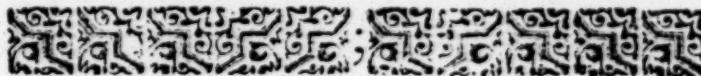
CHRIST's

CHRIST's *Healing a possess'd Person*, ^{Mat.12.22} both *blind* and *dumb*, was Matter of Fact, not to be deny'd: Those that saw it, fell under the Conviction of CHRIST's divine Power; but the Master being reported to the Pharisees, they immediately set themselves to lessen his Reputation with the People; they speak very diminutively, and scornfully of him, and call him *This Fellow*: q. d.
' This is a poor Fellow, what can he do? *He is the Carpenter's Son*, and has been brought up himself in the same Occupation; *His Mother's Name is Mary*, ^{Mat.14.55} and his Brethren, and Sisters are known to us: He has had no Academic Education. What *Gamaliel* has been his Tutor? Whence shou'd he have such Wisdom, and do such mighty Works?" But that they might effectually compass their Designs, they fall foul upon his Works, revile, and blaspheme his Miracles, as if perform'd by the *Black Art*, and in Confederacy with Hell. q. d. ' He can't be the Son of *David*, the promised, and expected Redeemer, and Saviour of the World; for these Works must be done by Agreement, and Confederacy with the Devil: He is not forcibly cast out (as he makes you believe) but voluntar-

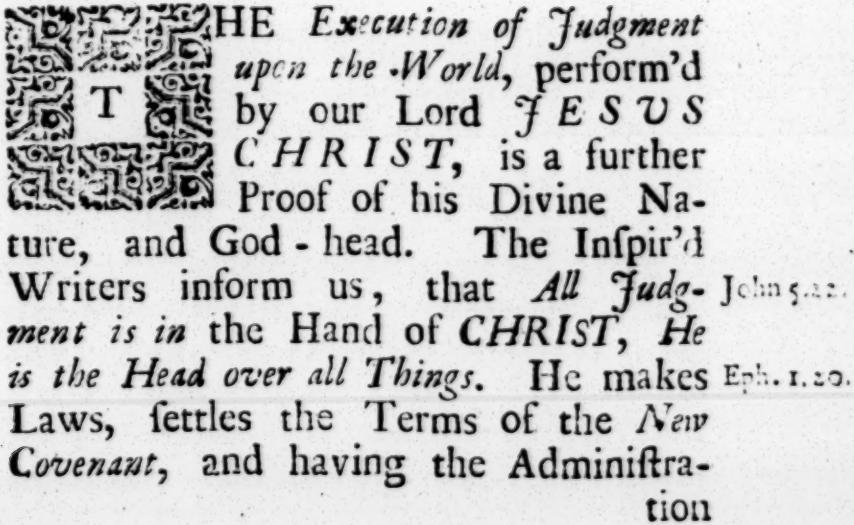
Mar. 12.
27, 28.

‘ tily withdraws and retires, to serve
‘ some unforeseen Purpose and Design.’”
Which odious Imputation being con-
futed by our Lord, by strong and ur-
gent Arguments, he proceeds to declare
what wou’d be the Danger of Reflect-
ing thus in Time to come upon the
Holy Ghost, by whom CHRIST now
wrought what *they saw, and heard* ;
that it wou’d be an unpardonable Of-
fence. It was by the Spirit of God
that CHRIST *cast out Devils* ; He
acting from the Father, and the Holy
Ghost from him : And by the same Spi-
rit after the Ascension of CHRIST,
and a more general Pouring forth of
him, their *Children*, who shou’d be con-
verted to Christianity, *should work Mi-
racles*, for the Setting up, and Establish-
ing of CHRIST’s Kingdom. And al-
tho’ such as then blasphemed CHRIST,
and the *Spirit*, by which he acted,
might obtain Forgiveness, considering
the Prejudices of the *Jewish* Nation,
the Meanness of CHRIST’s Appearance,
and the Proof of his Divine Mission not
being perfected ’till after his Ascension ;
yet such as shou’d proceed in such Blas-
phemy, after the Sending down of the
Holy Ghost in an extraordinary Man-
ner, upon the Apostles and Disciples,
wou’d

wou'd find their Case desperate, and incurable. And if *Whoever speaks against the Holy Ghost*, (working in their Children) after that blasphemous Manner, that the Works were wrought by *Beelzebub, shall never be forgiu'n*; it must be a dangerous Thing to speak against him working in **CHRIST**; and that because *He is the Son of God*; from whom the Spirit of God acted in those Works, as the Son from the Father.



C H A P. IV.

THE Execution of Judgment upon the World, perform'd by our Lord **J E S U S C H R I S T**, is a further Proof of his Divine Nature, and God - head. The Inspir'd Writers inform us, that *All Judgment is in the Hand of CHRIST, He is the Head over all Things.* He makes John 5.22. Laws, settles the Terms of the *New Covenant*, and having the Administration

Eph. 1.20.

tion of the Mediatorial Kingdom, inflicts Punishments upon the Persons, and Communities of the World; and the Finishing Act of Judicial Power will be perform'd by him at the last Day. This *was committed to Him*, as God-man, and Mediator, *by the Father*; He was design'd, and appointed by the *Eternal Purpose*, and *Counsel of God* to this Work. It was foretold of **CHRIST**,

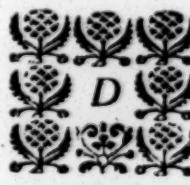
^{Phi. 67. 4.} that *He shou'd judge the People righteously*, *i. e.* give them a righteous Law, or Rule; and judge them according to their Management of it. The Holy Apostles had it in Commission from their Lord and Master, to preach unto the People, and testify, that it is *He*, ^{Acts 10. 42} *who is ordain'd of God to be the Judge of quick and dead*. *He'll judge the World in Righteousness by that Man* (but no meer Man) *whom he hath ordain'd*. It was this Doctrine, that *Enoch preach'd to the old World*, and left the Prophecy of it upon Record for After-Generations. 'Twas one of the Articles of *Job's Creed*, that his *Redeemer shou'd stand at the latter Day upon the Earth*. Now this Work, considering the Nature and Parts of it, must be too weighty for any Creature; the present Administrations cannot be made without the Knowledge

ledge of all Things, and an universal Power and Agency ; and the finishing Parts require the Resurrection of the Dead. *Those that sleep in the Dust of the Earth must awake* ; how fast soever they have slept, and how long soever they have been there ; the Bones must come together. *Bone to his Bone, the Sineres, and the Flesh must come up upon them, and the Skin cover them above.* As a Specimen of this, we have read of some both under the Old and New Dispensation that have been rais'd ; but when **CHRIST** comes in the Clouds of Heaven, with Power, and great Glory, to finish his Mediatorial Kingdom, then *All that are in their Graves shall hear his Voice, and come forth* ; willing, or unwilling ; ready, or unready ; all is one ; the Summons must be obey'd. Those also, who have pass'd thorow the Paths of the Sea, and have been laid up in the Bowels of it, must be brought forth. *The Sea, as well as the Earth must give up the dead, that shall be found in it* ; so that *All the dead, small, and great, must stand before God.* When rais'd, they must be gather'd together, Before *Him shall be gather'd all Nations* ; not only *gather my Saints together*, those that have made a Covenant with me ; but *gather*

Rev. 20.
12, 13.
Mat 25.32
Psa. 50.5.

gather mine Enemies together ; the Wheat, and the Tares must be both reap'd (tho' they'll be variously dispos'd of afterwards when gather'd) their final State must be determin'd. To do this, must, certainly, be the Part of GOD, and the Work of GOD ; especially, considering there will be different Kinds of Creatures to be judg'd ; Angels, and Men, a vast Multitude, both of the one, and of the other. Cases will appear very different, some good, some bad ; yea. Goodness, and Badness will appear of several Degrees. It will require an infinite Understanding to know, and comprehend every Case, seeing Every Work is to be brought into Judgment, with every secret Thing ; the most impartial Justice and Righteousness, Shall not the Judge of all the Earth do right ? Besides there must be a Sufficiency of Power to put the Sentence in Execution, or all wou'd be in vain. And now if this Work must be CHRIST's Province, it satisfies me that He must be GOD ; He cou'd never otherwise perform it : And that it will be his Province, is very evident from what has been said before.

C H A P. V.



IVINE *Worship*, and *Adoration*, being giv'n unto **CHRIST**, bespeaks *Him G O D*, and acknowledg'd as such by those that paid it *Him*.

I TAKE *Religious Worship* to be a solemn, and peculiar Respect paid to the Supreme Being, upon the Account of his infinite Perfections, according to his own Appointment. *O ! come, let us worship, and bow down ; let us kneel before the Lord our Maker.* Which is either *Internal*, in the Exercise, and Employment of the Mind only ; or *External*, in the Motions, and Actions of the Body, and Mind together ; therefore (as it appears to me) this can belong only unto God. The Directions of the holy Scriptures seem very plain, and express in this Matter. *Worship God. Thou shalt* Rev. 19. 10 *worship the Lord thy God, and Him only* Mat. 4. 10. *shall thou serve.* I take this to be the Scope, and Meaning of the first, and

F second

second Moral Precepts, which God has deliver'd to the World.

AS to the *Internal* Part of it, it takes
2Chr.35.8 in Self-Dedication: *ield your selves unto*
Psal.67.7. *God.* Holy Reverence and Fear; Fear
Prov.3.7. *the Lord, and depart from Evil.* Faith
Mark 11. *in him; Have Faith in God. Without*
22. *Faith it is impossible to please God. The*
Heb.12.6. *Just shall live by Faith.* Holy Love;
Matth.22. *Thou shalt love the Lord thy God* Holy
37. *Confidence and Trust; Trust in Him at*
Psal.62.8. *all Times; Ye People pour out your Hearts*
Jer.7.25. *before Him, God is a Refuge for us. Obe-*
dience, and Subjection of Spirit; Obey my
Voice, and I will be your God.

AND as to the *External* Part of it, consisting of the Motions and Actions of the Mind and Body; it takes in Prayer, Attendance upon Divine Institutions, and Observance of appointed Federal Rites. The peremptory Refusal of it by created Beings, as not belonging to them, but to GOD only, seems to confirm it as GOD's Prerogative. When Cornelius fell down at Peter's Feet to worship him, he immediately took him up, and said, *I myself also am a Man; and am far from having any Right, laying any Claim, or accepting*

Acts 10.26

ing such Honour as is due only to GOD. How absolutely was it refus'd by an Angel of Heav'n, with a reproving Cau-
tion, *See thou do it not*; when unad-
visedly offer'd by the Apostle St. John. Rev. 19.10

I CAN'T but conclude, that Divine Worship must belong to GOD, and Him only, when I consider the Provo-
cation of Idolatry, the Sharpness of the Threatnings against it, and the Weight of the Punishment of it. He that said,
Thou shalt have no other God before Me, Exod 20.2
added also, *He that sacrificeth unto any God, save unto the Lord only, he shall be utterly destroy'd*. The Heart must not Job 31.26 be enticed to Idolatry, we are not to stoop our Bodies, to bend our Knees, to put our Hands to our Mouths in a Way of Homage, or stretch them out in a Way of Religious Exercise; or employ them in Preparing Sacrifices for Idols. Our Tongues must not be Advocates for any false Gods, we *must not* Exod. 23.13 *so much as make mention of their Names* in a Way of Commendation, or Encouragement to others, upon For-
feiture of the Favour of Heaven; and Exposing ourselves to Judgment. En-
ticers to Idolatry were by no means to be entertain'd, or endur'd: No Pre-

tence of Inspiration, nor Working of Miracles, must bring any Person into Credit, who wou'd set up any other Object of Worship in the World besides

Deut. 13. 1, 2. the Supreme GOD : No Bonds of Nature, or Ties of Friendship were to have engag'd the Jews to have conceal'd, and skreen'd the *Brother*, the *Son*, yea, the *Wife* of the Bosom, from Punishment with Death, that wou'd have been instrumental to draw them off from the *True God* to Idolatry ; but Deut. 13. 6, 7. their own Hands were to be first upon them. The faithful Servants of God have always had such a Reverence for his Name and Honour, that when they have been themselves, and acted like themselves, they have expos'd their Bodies to the highest Rage of their Enemies, and to the most extream, and utmost Danger, rather than comply with Motions to Idolatry. A *fiery Furnace*, a *Lion's Den*, the worst of Torments have been more eligible than Preference in an Idolatrous Way.

Isa. 42. 8. *WORSHIP*, therefore, is a kind of *Worthyship*, and can belong only to the Supreme GOD ; *Who will no more give his Glory to another, than allow his Praises to graven Images.* But that our Lord JESUS

JESUS CHRIST is the Object of Religious Worship, and consequently, *True God*, of equal Dignity with the Father, we may be convincingly satisfy'd from manifold Testimonies in the holy Scriptures. He was worshipp'd by the *Wise* Mat. 2.11. *Men* of the *East* in his State of Infancy ; by the *Lepper*, who implor'd his — 8.2. cleansing Help ; by *Jairus*, the Ruler, — 3.18. when he desir'd him to raise his dead Daughter ; by the *Woman of Canaan*, — 15.25. that strong Believer ; by the *Blind Man*, John 9.38. whose Eyes he opened, tho' he was born blind ; by the *Ship's Company*, whom he Mar. 14.33 had sav'd from Shipwreck ; by his *Disciples* after his Resurrection ; yea, he — 28.9.17 receiv'd it from *Angels as well as Men.* Heb. 1.6.

MOREOVER, We have particular Instructions from the Word of GOD, that the several Parts of Divine Worship be perform'd to him ; we are requir'd to dedicate, and devote ourselves to him, and his Service : *He died, that 2Cor.5.15 they which live, shou'd not henceforth live unto themselves, but unto him who died for them, and rose again.* The Apostle St. Paul in his Epistle to the *Philippians*, declar'd for himself, that *To him to Phil.1.21. live was Christ* ; the Scope of his Life was to serve his Interest, and to advance

vance his Name, and Honour ; and writing to the *Romans*, plainly shews it to be the main Business of every Christian. *None of us liveth to himself, and no Man dieth to himself ; for whether we live, we live unto the Lord ; or whether we dye, we dye unto the Lord : whether, therefore, we live, or dye, we are the Lords.*

John 14¹. He is the Object of our Faith ; Ye believe in GOD, believe also in ME. Believe on the Lord JESUS CHRIST, and

1 Cor. 16. thou shalt be saved. He that loveth not

22. the Lord JESUS CHRIST is Anathema.

Luke 14. Whoever comes to him, and wou'd be his

26. Disciple, must hate, (i. e. comparatively) his Father, and Mother, and Wife, and Children, and Brethren, and Sisters ; yea, and his own Life also. He is the Object

of the Believer's Trust ; he desires with

St. Paul, to be found in him ; as being

Phil. 3. 8. well assur'd, that He that believeth on

2 Tim. 1. 12. Him shall not be confounded. He knows

whom he has believ'd, and is fully persuad'd, that he is able to keep that which is committed to Him. True Christians pray

1 Cor. 1. 3. to him by Way of Supplication ; Grace be unto you, and Peace from God our Father, and from the Lord Jesus Christ.

Acts 1. 24. Thou Lord, which knowest the Hearts of all Men, shew whether of these two Thou

Acts 7. 59. hast chosen. They stoned Stephen, calling

upon

upon God, &c. For this thing I besought ^{2 Cor. 12. 8} the Lord thrice. Most gladly will I glory — — —, in my Infirmities, that the Power of Christ may rest upon me. The Christian is describ'd as one that calls upon the Name of JESUS CHRIST, our Lord: They ascribe their Praises, and Thanksgivings to him; To him that loved us, and washed ^{Rev. 1. 5, 6.} us from our Sins in his own Blood; and has made us Kings and Priests to God, and his Father, to Him be Glory, and Dominion for ever and ever, Amen. To the ^{Jude 25.} Only Wise God, our SAVIOUR, be Glory, and Majesty, Dominion, and Power, now, and for ever, Amen. And again, Blessing, Honour, Glory, and Power, be ^{Rev. 5. 13.} unto Him that sitteth upon the Throne, and to the Lamb for ever, and ever. He is obey'd by such unto whom He becomes the Author of Eternal ^{Heb. 5. 9.} Salvation. Homage is solemnly paid to Him in the Federal Rites of Christianity. Baptism is administer'd, and receiv'd ^{Mat. 28. 19} in His Name, as well as in the Name of the Father, and the Holy Ghost: And in ^{Luke 22.} Breaking of Bread, we eat, and drink ^{19.} in a religious and thankful Remembrance of Him, and his Redeeming Love and Grace towards us.

BY the 18th Canon of the Church of Eng-

England, it is appointed ; that ' When
' the Lord JESUS shall be mention'd
' in Time of Divine Service, due, and
' lowly Reverence shall be done by all
' Persons present." This Name JESUS
can be no Magical Word, moving to
Bodily Reverence upon the bare Sound
of the Letters and Syllables ; but the
Canon tells us, ' That 'tis done in due Ac-
' knowledgment, that the Lord JESUS
' CHRIST, the True, Eternal Son of
' God, is the *Only Saviour* of the World,
' &c. Such, therefore, as swear Obedi-
ence to these *Canons*, and practise ac-
cording to the Direction of that fore-
mention'd, do openly profess their Ac-
knowledgment of the Lord JESUS
CHRIST, to be the *True, Eternal Son*
of GOD ; and the *Bowing at His Name*
(so many several Times used in the
Divine Service, when no other Name
of *GOD* is taken such Notice of) can
suppose, or signify no Inferiority, or
Inequality of the Son to the Father.

TO imagine an Inequality between
the Father and the Son, and yet to argue,
that the Father has order'd, and ap-
pointed Religious Worship to be giv'n
to his Son, brings no rational Convic-
tion at all to me : For I wou'd suppose,
that

that GOD acts rationally, and wisely in all he does, and in this, as well as his other Acts ; but the Assignment of such Worship to an inferior Being (as the Son is suppos'd by some to be) which is due, and only belongs to the Supreme Being, seems to me irrational ; yea, and not doing Justice to himself.

THERE are some Things, which GOD has declar'd he wo'n't do, *He* Isa. 48.11
will not give his Glory to another. The Babylonians, in Triumphing over Israel in Captivity, insulted the God of Israel ; especially, when Belsazar, and his Companions drank Wine out of the Vessels of the Lord's House, and praised the Idols of Gold, and of Silver, and Iron, and Wood, and Stone, which were worshipp'd among them : Little Likelyhood of Israel's Deliverance and Return ; Yes, says God, *They shall. I will bring them back for my own sake ; I will not give my Glory to another ; to any other ; 'tis my Right, and I'll keep it ; nor my Praise, that Praise which belongs to Me (as Religious Praise does) to graven Images.*

THERE are other Things GOD has declar'd he can't do : Not for Want of
G Power,

Power, but thro' the Perfection of his
T. t. 1. 2. Nature; *He cannot lye: He cannot deny*
2 Tim. 2. *himself.* It appears to me inconsistent,
13. for GOD to assign over his own Worship
to any subordinate inferior Being; when the infinite Perfections and Ex-
cellencies of the Divine Nature are the
first Springs of Religious Worship; why
may he not as well alienate his Divine
Perfections themselves, as that Worship
they absolutely and necessarily require,
and demand from all capable Subjects
depending upon him?

AND that Religious Worship was
paid to Him of Divine Right, I con-
clude, from considering that as the first,
and fundamental Law given to the Jews,
was, *Thou shalt worship the Lord thy God,*
requiring a due Observance of all Laws
that shou'd be afterwards reveal'd, and
enjoin'd, whether *Moral, Ceremonial, or*
Judicial; so CHRIST opened his Min-
istry with the same Injunction: *Thou*
shalt worship the Lord thy God, and Him
only shalt thou serve; as an abiding Law,
of eternal Obligation, to be observ'd in
the Christian (as well as the Jewish)
Church by all his Disciples, and Fol-
lowers for ever; and, therefore, several
Acts of Worship which he receiv'd, and
his

his Apostles, and others paid to Him, were certainly upon the Account of His being *The Lord their God*; and His having a just Title to what they perform'd. *Peter's Address to CHRIST*, when he was *walking upon the Water*, when the *Boisterousness of the Wind*, and the *Roughness of the Sea*, made him afraid, and he began to sink, and cry'd out, *Lord, save me*, was an Application ^{Mat.14.22} to him as *True, and Supreme GOD*.

CHRIST had some valuable Design to accomplish, when He constrain'd his Disciples to go to Sea, and to go by themselves, who were loth to go; and especially to go without Him: He sends a Storm after them, but meets them in their Distress, *walking upon the Waters*, (a mighty Instance of his undoubted Sovereignty) He speaks encouragingly to them, whose Fears were rais'd to an higher Pitch by his Appearance in that Manner, *It is I, be not afraid*. St. Peter knowing, possibly, his Master's Voice, and being forward to express his Love to *CHRIST*, and Faith in him, reply'd, *If it be Thou, bid me come to Thee on the Water*; and He said, *Come*. But when his Confidence was check'd, and the Weakness of his Faith disco-

ver'd by the Prevalency of his Fears, and his Beginning to sink, he cry'd, saying, *Lord save me.* Now *Lord* is the same Word that answers to *Jehovah* in the Old Testament, and by which *Jehovah* is translated in the *Septuagint*, *Oh ! save me.* ‘Thou art the Supreme Sovereign; my Life, or Death is absolutely at thy Disposal, and in thine Hand: Thou canst still the Wind, and strengthen the Pavement of the Sea, and work out my Salvation, tho' no Creature-Help can relieve me.’ Thus, as fully possess'd of Divine Excellencies, did the Apostle *Peter* worship Him by Invocation; and the rest of the *Disciples*, having the same Notion, when he came aboard, *came, and worshipped Him, saying, Of a Truth, Thou art the Son of God;* the Manifestation of the Excellencies of the Supreme *GOD* requiring that Confession, and consequently, those Acts of *Worship* and *Adoration*, which cou'd be due only to the *True GOD.*

’TWAS from a Conviction of his undoubted Right, that his Disciples worshipped Him, when He ascended from *Bethany* to Heaven. He had giv'n them Proof of his *True Divinity*, by *Raising* *Him-*

Himself from the Dead ; He had been instructing them for forty Days, in Things pertaining to His Kingdom. He had Act. 1. 3. breathed on them, and they had receiv'd the Holy Ghost, who was to lead them into all Truth ; and help them in all Religious Worship : They worshipped Him when their Spirits were under the Influence of his refreshing Blessing ; And One wou'd think it impossible under all those Circumstances, they shou'd be mistaken in their Object, or pay such Homage to their Lord, and He shou'd receive it, but upon the Account of his being Supreme GOD, Co-equal, and Co-eternal with the Father ; and, consequently, having the same Right to the Creature's Adoration. What Phrases, or Bodily Gestures cou'd human Creatures have possibly us'd, more expressive of Veneration, than those offer'd, and paid to CHRIST, supposing that the Father had appear'd to the World in any human, or visible Shape ?

C H A P. VI.

John 9.

UR Lord JESUS CHRIST affirm'd, and publish'd it to the World, that *He was the Son of GOD*, in the proper, and unfigurative Meaning of the Words ; which, (considering his *Truth* and *Goodness*) had been impossible for Him to do, if He had not been so. The *Cure of a Man*, that was born *blind*, had occasion'd much Speculation, and Discourse about him in that Neighbourhood : Those that knew the Man, and liv'd in, or near the Place where he was born, and bred, and where he us'd to beg for his Subsistence, were very much surpriz'd at it ; they brought him before the *Sanhedrim*, that the Matter might be strictly search'd, and enquir'd into. They *call'd for his Parents, and examin'd them*. They interrogated a second time the Man himself : And when they cou'd, by no Means, overthrow the Miracle, or stifle Matter of Fact, they fell a quarrelling with him ; and according to a Law they had lately

lately made, they proceeded against him to Excommunication. Our Lord *JESUS CHRIST* meeting with him, whilst he was thus under the Persecution of the *Pharisees*, ^{Luke 1.72.} examines him concerning his Faith, reveals himself to him as the Mercy promis'd, and accepts of Divine Worship from him : ^{John 9.38.} The Man made the *Son of GOD* the Object of his Faith, and Inward Worship ; and of his Outward Homage, and Bodily Veneration ; in which he must practice Idolatry, and *JESUS CHRIST* be abetting, and encouraging thereunto, if he was out, and mistaken in his Object, and worshipped a Creature, instead of the Creator ; when he made no Refusal, discover'd no Dislike, or deliver'd any Prohibition against it.

HE affirm'd also, an *Unity*, or *Equality* between the *Father*, and *Himself*. ^{I, John 10.30.} *I, and my Father, are one* ; the Words themselves do plainly signify it. And whereas some wou'd shuffle, and evade the true, and evident Meaning, by understanding the *Unity* or *Oneness*, to be an *Oneness* in Purpose, and gracious Design ; we wou'd observe, that they were otherwise understood by the *Jews*, to whom they were spoken ; because they inter-

interpreted his Words for Blasphemy ;

John 10. 33. For a good Work we stone thee not, but for Blasphemy ; because that thou, being a

Man, makest thyself GOD : Not GOD by Office, but GOD by Nature. ‘ This

‘ (say they) is Blasphemy, thou claimest ‘ that to thyself, which does not be-

‘ long to thee. ” And accordingly they proceeded to deal with him as a Blas-

Lev. 24. 16 phemer ; They took up Stones to stone him,

as the Law directed. And yet He ne- ver told them that they mistook his

Meaning, nor ever went about to in- form their Judgments otherwise ; or to

instruct them, that they must put an- other, and a different Interpretation up-

on his Words ; tho’ that might have taken off all their Rage, brought them into Temper, and effectually have se- cur’d his own Person ; but even when

their Rage was up, and Stones ready in their Hands, He stood to what He

had said before, and affirm’d, *The Fa-*

ther is in Me, and I in Him.

IT was inconsistent with *His Truth, and Goodness*, to have affirm’d This, if it had not been so : For,

1. HIS own Law is expressly con-
Eph. 4. 25. trary to Deceit, and Falshood. Where-
fore

fore putting away Lying, speak every Man Truth with his Neighbour. When Hama-niah deceiv'd the People, and affronted GOD, by making the People trust in a Lye, he was charg'd with Teaching ^{Jer. 28.} Rebellion against the Lord, and punish'd ^{15, 16.} with Death.

SUCH a Practice wou'd subvert the whole Design of his Coming into the World. To say he was the *Son of God*, when he was not, cou'd not be consistent with one, *Who came to seek, and to save that which was lost*; *Who came, not to destroy, but to save Mens Lives*; *It wou'd not be A Faithful Saying, and, consequently, not worthy of all Acceptation, that Jesus Christ came into the World to save Sinners*; if He had been such a Person as cou'd equivocate, and take Advantage of Mens Credulity to impose upon them.

IT was inconsistent with the most exemplary Goodness, and Usefulness of his Life. He *went about doing Good*, ^{Act. 10.38} both to the Souls, and Bodies of the Children of Men: He instructed the ignorant, convinc'd the guilty, reprov'd the Transgressor, remov'd false Principles, and took off groundless Prejudi-

H ces,

ces, he recover'd the fallen, establish'd the wavering, comforted the sorrowful ; and, in a Word, both by his good Counsels, and holy Living, he was directing Sinners to Eternal Happiness.

WE can no where learn, that He was an Aspiring Person, who sought Empire in the World, or drove at Applause amongst the People. He oppos'd the Notion of a Worldly Kingdom, pompous, and full of outward Magnificence, which the carnal Jews imagin'd

John 18. 38. the *Messiah* wou'd set up. *My Kingdom is not of this World.* He charg'd many

Mat. 8. 4. whom He cur'd, not to make him

Mat. 16. 20. known : *See : thou tell no Man,* said He

to the healed Leper. He commanded his *Disciples,* that they shou'd tell no *Man,* that he was *Jesus, the Christ.* He withdrew himself from the People, when they wou'd have took him by Force, and made

John 6. 15. him a *King.* What Testimony did He give against Ambition, and Affectation of Worldly Honour ? What a Pattern, and Example of Humility, and Self-denial has He left to us ? This was absolutely inconsistent with any Measure, or Degree of Imposing upon the World, or representing himself otherwise than indeed He is. It was a good Confession

tion (as St. Paul affirm'd) that our Saviour witnessed before Pontius Pilate, when he ask'd him, *Art thou a King?* ^{1 Tim. 6:13.} Then Jesus answer'd, *Thou sayest that I am a King.* q. d. ' I agree to what thou say'st: 'Tis so, I am a King. ' To this End was I born, and For this Cause came I into the World, that I shou'd bear Witness unto the Truth.

'TIS so far from being consistent with Truth and Goodness, that it wou'd be a great Evil, and Wickedness, to undertake, and persue such a Part in the World. *CHRIST was to bear Witness unto the Truth*, to publish it, and to prove it ; those, therefore, that receive *CHRIST*, and own Him otherwise than what He has declar'd Himself to be, do not only degrade, and dishonour him ; but, indeed, expose Him, and reflect upon Him as a very ill Person. The Consequence of the Denial of His *True Divinity* (which, I prov'd before, that He affirm'd) is to charge Him with being a *Deceiver*, as the *Jewish* People John 7.12 did ; as One, who had some ill conceal'd Design at bottom ; which is not only to diminish Him, and make Him little, but to abuse, and render Him vile in the Eyes of all Mankind. For

this wou'd be to follow the Steps of the
^{2 Cor. 11.3} *Old Serpent*, who *beguiled Eve*, by Im-
posing upon her ; representing that she
wou'd be safe enough, nay, that her
Advantage wou'd arise from *Eating the*
forbidden Fruit ; tho' he knew it was
contrary to the Command of *GOD*, and
knew by Experience, that *Sinning a-*
^{Gen. 3.4,5} *gainst GOD* had prov'd fatal to himself,
and his Adherents ; and, therefore, is
^{John 8.44} justly branded with being a *Lyar, and*
^{45.} *Murderer from the Beginning.*

HOW detestable, and blasphemous
must it then be, to insinuate (tho' not
directly, yet consequently, by denying
His Divinity, which He asserted) that
CHRIST with his Tongue shou'd use
Deceit, and have a Sense in his Words,
which He industriously conceal'd, to
cover the true Meaning of what He de-
clar'd, from those He declar'd them to.
Fraudulent, and Imposing Methods
have been always hateful amongst Men.

^{Gen. 27.} *Jacob* was undoubtedly culpable for the
^{11, 19, 20} Way he took to obtain the Blessing,
^{24.} when *He came with a Lye in his right*
Hand, and impos'd upon the Weakness
and Infirmitiy of *Isaac*'s declining State ;
when at the same Time, the Sense of
his Guilt fill'd him with Trembling,
and

and his Acting as a *Deceiver*, with Fear of bringing a Curse upon himself rather than a Blessing.



C H A P. VII.

THAT JESUS *CHRIST* is the *True*, and *Proper Son of GOD*, was testify'd, or witnessed from Heaven, by the *GOD of Heaven*. By the *Father* at three remarkable Seasons during *CHRIST's* Manifestation in the *Flesh*; *viz.* At his *Baptism*, at his *Transfiguration*, and a little before his *Suffering of Death*.

AT the Solemnity of *CHRIST's* *Baptism*, we find Heaven affected. *The Heavens were opened, and the Spirit of God descending like a Dove, lighted upon Him.* Which uncommon Appearance was attended with a distinct articulate Sound; this was publickly seen, and heard by *CHRIST*, Matth. 3. 16, 17.

*CHRIST, by John the Baptist, and ver-
ry probably, by the whole Multitude
that were then present. The Voice
that came, and was heard, was the Fa-
ther's Voice deliver'd after an Ordinance,
which render'd it the more solemn ;
Jesus, when He was baptized, went up
straitway from the Water : And the Mat-
ter of it is very considerable, for He
proclaim'd Him then His Son ; This is
my Beloved Son. This I understand to
signify His Son, by an Ineffable, and
Eternal Generation ; for so it appears to
me to be understood by John Baptist,
who thereupon declar'd, that He saw,
and bare Record, that this was the Son of
G O D. And this Interpretation does
most come up to, and best agree with
the Character that is giv'n of Him else-
Heb. 11.3. where ; that He is the Brightness of his
Father's Glory, and the express Image of
his Person. As the Brightnes of the
Sun is of the same Nature with the
Sun, and of the same Continuance with
it, and is absolutely inseparable from
it ; and yet the Sun, and its Bright-
ness are distinguishable from each o-
ther ; so the Father, and the Son in
the God head, are of the same Essence,
Co eternal, and Inseparable, tho' in
some respects distinguishable from each
other ;*

*John 11.
34.*

other ; *He is the Image of the Invisible* Col. 1. 15 : *GOD. With whom He was well pleas'd.* He was peculiarly, and emphatically, *His Beloved Son, tho' in the Likeness of sinful Flesh, and in the Form of a Servant, and under the Veil of the most stupendous Humiliation ; yea, He was not only His Beloved Son, with whom, or with whose Person, He was well pleas'd ; but in Whom, or thro' Whom, with all his Adopted Children, whom CHRIST shou'd redeem, and bring to Glory.*

AT His *Transfiguration* also, there was Mat. 27.5. a *Voice*, the same in Substance with what we had before at *His Baptism* : But the Witnesses of what was seen, and heard, were different ; *Moses, and Elias, the Two great Prophets of the Old Testament ; and Peter, James, and John, Favourite Disciples of CHRIST, and great Agents in his Kingdom.* The Circumstances, tho' different, were remarkable, *They were overshadowed with a Cloud : By the Clouds, a Correspondence is kept between Heaven and Earth.* GOD took Possession of the *Ta- 1 Kings 8. bernacle and Temple in a Cloud* ; but this was a bright Cloud. Under the Law, GOD dwelt in the thick Darkness ; that Dis-

Dispensation was with *Darkness, Bondage, and Terror*; but Ours with *Light, Love, and Liberty*. It overshadowed them, that the Glory of *CHRIST* might not over-power them. This Voice, or Testimony had an Injunction to special Duty subjoin'd to it, which requir'd our Embracing of his Doctrine, and Submitting to his Government in all the Exercises of his Offices, and careful Observance of his holy Appointments. *Hear ye Him.*

AND a little before *His sharp Sufferings* came on, there was another Testimony from the *Father* concerning **CHRIST**, which was deliver'd by a *Voice* still. *Joseph* told *Pharaoh*, that the *Doubling of his Dream* was to shew, that the *Thing was established of GOD*. Surely, *If God has spoken once, yea, twice, and Man perceiveth not*; He'll be more attentive when he speaks again a third Time: *A threefold Cord is not easily broken*. This Voice came in Answer to Prayer, in which GOD's Relation to **CHRIST**, as a *Father*, is own'd; and a strong *Concern* expres'd for the *Advancement of the Divine Name, and Glory*. This Voice of the Lord was full of *Majesty*, and struck the *By-Standers* with

John 12. 28, 29.
Gen. 41. 32.

with different Sentiments. Some said, *It thunder'd*; others said, *an Angel spake to him*; the Matter spoken was, that *GOD had glorify'd his Name, and wou'd glorify it again*. He had glorify'd it by the *Incarnation of the Son of GOD*, by his *Life, Doctrine, and Miracles*; and He wou'd further glorify it by his *Death, Resurrection, and Ascension to Glory*; by which it shou'd powerfully appear, that he was the *Son of GOD*, by this Conquest of the Old Serpent, *the Devil*. Now is the *Tryal* of this World, the Critical Day, the Vertical Point, in which the Divine Scales turn for Life, or Death. Judgment is giv'n, and Execution will be serv'd upon the Prince of this World; his Kingdom was over-set, and his Oracles silenc'd; and *Christ Lifted up from the Earth*, became effectual to *draw all Men to him*; to whom the Gathering of the People should be. There was no Need that any Thing should have been said to satisfy *CHRIST* himself; but the Voice came for their sakes, who were his Disciples, and Followers, that *They might believe, that JESUS was the CHRIST, the Son of GOD*; and that believing, *they might have Life thro' his Name*.

THE *Eternal Son, or Word*, witnessed from Heav'n his own God-head; when he became transfigur'd before Three of his Disciples. What a marvellous Change was there on a sudden, in the Appearance of *CHRIST*; He who had so much Dishonour thrown upon him, shewed then some Glimpses of his Glory. *St. Peter* made known the Power, and Majesty of the Lord *JESUS*; of which they were Witnesses. *Christ is the Light of the World*, and as, when He wou'd shew himself to be the *Son of Man*, he appear'd in the *Likeness of sinful Flesh*; so when He wou'd appear as the *Son of GOD*, he appear'd as *Light*; *His Face shone as the Sun, his Raiment was white as the Light*. *Moses*'s Face after he had been conversant with *GOD*, had some uncommon Brightness; but nothing to be compar'd with *CHRIST*'s, whose *Face did shine as the Sun*, and whose Body was so chang'd, and alter'd all over, that the Brightness, or the *Light* darting forth from every Part, *struck thorough his Garments*: By this he shew'd, that Majesty, and Brightness, and Rays of Light were his own; and that he cou'd put them on, and display them when he pleas'd.

GOD,

GOD, the *Holy Ghost*, witnessed to the *Eternal Sonship*, and *Divinity* of our Lord JESUS; *viz.* in the *miraculous*, and *astonishing* *Conception* of his *humane Nature*. *The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee.* It may seem strange, that the *Conception* of CHRIST, as to his *humane Nature*, is ascrib'd to the *Influence* of the *Holy Ghost*, rather than of the *Father*; but we find, that the *Work* of *Sanctification* is in a *peculiar Manner* ascrib'd to the *Spirit* of GOD; and CHRIST being to derive his *Body* from the *Substance* of the *Blessed Virgin's Body*, it was *absolutely necessary*, that by the *foregoing Operation* of the *Spirit*, he shou'd *sanctify* those *Parts*, and *Portions* of the *Virgin's Body*, out of which, by the *Power* of the *Holy Ghost*, the *Humanity* of CHRIST was to be *form'd*.

AND moreover, the *Conception* of CHRIST is ascrib'd to the *Holy Ghost*, and not unto the *Father*, to distinguish this *miraculous Conception* of CHRIST's *humane Body* from his *Eternal Generation*, as He is the *Son of GOD*; as if it was *design'd*, and intended to prevent

the Mistakes of many ; who wou'd have been apt to believe, that **CHRIST** was no otherwise begotten by the *Father*, than as by his immediate Power and Influence, he was miraculously conceiv'd in the *Virgin's* Womb. His *Conception*, therefore, is thus peculiarly attributed to the *Spirit*, to distinguish it from that *Eternal Generation*, which belong'd to the *Father* ; of *Whom* **CHRIST** is said to be the *Only-begotten*. Which Words,

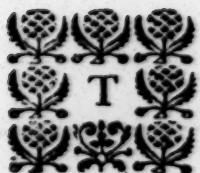
John 1.18 *The Only begotten of the Father*; must have some Signification : They are not Air, a meer Sound of Letters, and Syllables, that carry no Meaning ; only intended to amuse the Ears, and Understanding of the Children of Men. And if they have any Signification, then they must be design'd to convey to our Minds an *Idea*, or Notion of something which we are capable of Receiving ; or else they are spoken in vain, and to no Purpose. And upon the most solemn, and impartial Exercise of our Thoughts upon them, tho' there be something mysterious and inexplicable, even the *Unigeniture* here spoken of, yet there are other Things that are obvious, and easily intelligible ; *viz.* That *the Son* is some way, or other, *from the Father* ; and that *the Father*, and *the Son*,

as

as such, are distinguishable one from another ; and if a Son, a Begotten Son, and an Only Begotten Son, however distinguishable one from another, must yet partake of one, and the same Nature. And if he be from the Father, he must be so either arbitrarily, entirely depending upon the Father's Will, and might have been, or not have been, according to the Father's Will : But when we are inform'd, that *He is the Image of the invisible GOD, the Express Image of his Person, the Only Begotten of the Father* ; this points us to apprehend, that He is of the Father necessarily ; and tho' distinguishable from him, yet exists in the same Nature.



C H A P. VIII.



HE Angels, and Saints in Heaven, bear Witness to the True, and Co-eternal Deity of CHRIST with the Father. The Angels of Heaven by their Testimony

mony concerning him, and by their Obedience to him, bore Witness of him before, and at his *Incarnation*. The Angel *Gabriel* was sent from GOD to the

Luk. 1.26, 31. Virgin *Mary* with this Message ; Behold ! thou shalt conceive in thy *Womb*, and bring forth a *Son*, and shalt call his Name **JESUS** : He shall be Great, and shall be called the *Son of the Highest* ; and the Lord shall give to him the *Throne of his Father David* ; and he shall reign over the *House of Jacob* for ever, and of his *Kingdom* there shall be no End. The Angel describes him by his Name **JESUS**,

Mat. 1.23. a *Saviour* ; and in another Place, **EMMANUEL**, *God with us* : For, therefore, he is *God with us*, because he is a *Saviour* ; and therefore is he a *Saviour*, because he is *God with us*. He gives us an Account of his Person, that *He should be Great, and the Son of the Highest* ; and for his *Kingdom* and *Government*, it shou'd be extensive, and everlasting. When he was born, Notice was giv'n of it to the *Jewish Shepherds* by an An-

Luke 2.10, 11. gel : The Angel said unto them, Fear not : For behold ! I bring you glad Tidings of great Joy, which shall be to all People : For unto you is born this Day, in the City of David, a *Saviour*, which is **CHRIST the Lord**. **JESUS is the CHRIST**, he is the

the Lord, the Lord of all ; and will only be a Saviour unto those who accept him for their Lord. This solemn Publication was follow'd by a Multitude of the heavenly Hosts with their Doxology to *GOD*, and Congratulatory Salutations to this lower World. *Glory to GOD in the Highest, on Earth Peace ; Good Will towards Men.* Luke 2.14.

AFTER His Resurrection : As by it He was declar'd to be the Son of God with Power ; so when he was risen, the Angels spake on this wise concerning him to his Disciples ; Why seek ye the living among the dead ? He is not here, but is risen. They witnessed of him, that he liveth ; he is gone from the Grave, from under the Power of Death, to return no more : He has done his Work, made Satisfaction, and is gone forth as a Conqueror ; of which, they that declar'd it, were competent Witnesses ; but for the further Satisfaction of his Disciples, they refer them to his own Words. Rom. 1.4. *The Son of Man must be deliver'd into the Hands of sinful Men, and be crucify'd, and the third Day rise again ; and they remember'd his Words.* Luke 24.6, 7.

WHEN He ascended into Heaven, two Angels

Act. 1. 10. Angels stood by his Disciples in white Apparel,
 11. and said to them, Ye Men of Galilee, why stand ye gazing up into Heaven?
 This same JESUS shall so come in like manner.
 Psal. 47. 5. God is gone up with a Shout, the
 1 Thessal. Lord with the Sound of a Trumpet. The
 4. 16. Lord himself shall descend from Heaven
 with a Shout, with the Voice of the Arch-Angel, and with the Trump of God, to raise
 the dead: To change such as shall be found
 Jude 15. alive; and to execute Judgment upon all.
 A Post too high, and a Work too difficult for a created Being.

AND as Angels were Witnesses for him in the World, so they were dutifully obedient, and subject to him: They waited upon his Person, when
 Mat. 4. 51. he had been strongly tempted. The
 Luke 22. Devil left him, and Angels came, and
 43. minister'd to him. They waited upon
 Mat. 25. 31. in his Agony; And When he shall come in his Glory, all his holy Angels shall come with him. For his sake they respect his Members: Young Ones; Their Angels do always behold the Face of their Father in Heaven, to receive his Orders what to do for their Good: Adult;
 Mat. 18. 10. Psa. 34. 7. The Angel of the Lord encampeth round about them that fear him. Whilst the
 Heb. 1. ult. Saints are here, The Angels are ministering Spirits.

Spirits sent forth to minister for them:
And at *Death*, when they depart from
this *World*, they'll do them the *Honour* to convoy their *Spirits* to their Luke 16.
Place of Rest, and Happiness: And ^{22.}
at the *Last Judgment*; When the *Day*
of *Recompence* shall come, *his Angels* Math. 25.
will gather together his *Flock* from the ^{31.}
four Winds, from one End of Heaven to
the other.

MOREOVER, we read of *Blessing*, Rev. 5. 13.
and Honour, and Glory, and Power ascribed
unto him, that sitteth upon the *Throne*,
and to the *Lamb* for ever, by every *Creature*
in *Heaven*. CHRIST was mani-
festly the Object of their Worship, for
He is the *Lamb* that sitteth upon the
Throne: And the Worship that was paid
was general, By every *Creature* that was
found there; even *Angels*, and *Souls* from
the lower *World*, whom CHRIST had
redeem'd unto GOD, and taken into the
Presence of his Glory; giv'n to the *Lamb*
in the same Manner as to the *Father*:
'Tis their constant Employment; it will
be a Work of Perpetuity, which will en-
dure for ever, and ever.

C H A P. IX.

POSTATE Angels bear Witness to the True Deity of our Lord JESUS CHRIST, and that two Ways: *Actively*, and *Passively*. By their *Confession*, or *Declaration of Him*; and by their *Subjection to Him*, and to his *Authority*.

1. *Actively*: By their *Confession*, or *Declaration of Him*. The Devils knew him; knew *What he was*, and *Who he was*; that He was *CHRIST, the Holy One of GOD*. The Certainty of such Beings distinct from Men (whom the *Scripture* calls *Levites*, Unclean Spirits) I take for granted; who, in our Saviour's Time, had greater Power, and gave more Disturbance by Possessions, and otherwise, to Mankind, than since his Ascension to Glory; that they were more than human *Creatures*, affected with particular, uncommon, and strange Disorders, appears from the Knowledge which they discover'd; they reveal'd

Se-

Secrets, and foretold Things to come. *The possess'd Damsel*, by these Means, *Acts 16.16* brought her Masters much Gain. That these confess'd **CHRIST** was undoubted Fact, *I know thee, who Thou art*; *the holy One of God*: *Thou art the Son of —*^{Mark 1.24}
God. What have we to do with thee, Je- — 1.11.^{Mat. 8.29.}
sus, thou Son of God? And lest they shou'd be suppos'd to speak of any other Person, they describ'd whom they meant by the Place of his Habitation; *What have we to do with thee, Thou Jesus of —*^{Luke 4.34}
Nazareth? *I know thee, who thou art, the Holy One of God.* And as if they wou'd make universal Proclamation of the Matter, *Those that came out of many united in their Testimony, crying out, and saying, Thou art Christ, the Son of God.* The Power that **CHRIST** exercis'd over them himself, and which he gave to his Disciples; by which they were commanded out at a Word's speaking, fill'd the Age with Surprise and Amazement, and drew from it a just Acknowledgment of his Divine Authority.

Obj. 1. *But it may be objected*, If the Devils knew, and testify'd to the *True, and Co-eternal Deity* of our Lord **JESUS CHRIST**; what Occasion was there to put them to Silence? **CHRIST** com-
manded

Luke 4. manded the *unclean Devil to hold his
34, 45. Peace*, even, when he declar'd, *I know
Mark 1. thee, who Thou art; the Holy One of God.
24, 25.*
 It seems to be a strange Reason giv'n
 by the Evangelist, *He suffer'd not the
Mark 1.34 Devils to speak*, because they knew him.
 —^{25.} *He stopp'd them with Rebuke, and charg'd
Mark 5.12 them that they shou'd not make him known.*
 Was he willing to conceal himself from
 the World? Was it consistent with
 the Design he had undertaken, that
 Mankind shou'd be ignorant, and at a
 Loss, *Who, and What he was?* No, no,
 his Disciples were to preach **CHRIST**
*Acts 8.5. to the World. We preach not ourselves,
2 Cor. 4.5. but CHRIST JESUS, the Lord.*

Ans'r. **CHRIST** did not restrain
 them, and put them to Silence, because
 their Testimony was false; the *Father
of Lies* may sometimes publish, and de-
 clare the Truth: But because they had
 an ill Intention, and Design, which our
 Saviour saw thorough. He wou'd not let
 them say, that *They knew him to be
CHRIST*; for it was not Applause, and
 Fame, that he aim'd at in the *Miracles* that
 he wrought. 'Twas highly probable, that
 their Testimony wou'd rather prejudice
 his Doctrine and Interest, than promote
 it; the *Pharisees* might then have had
 mere

more Colour for their Charge. When our Saviour had wrought a Miracle, which they cou'd not gainsay, the Master of Fact being as plain, as that the Sun shines at Noon day, they endeavour'd to take off the Power, and Force of it, by suggesting, that *the Devil was not cast out*, but in Pursuance of an antecedent Contract between **CHRIST**, and *the Prince*, or Chief of them, that they *voluntarily gave back*, and *retir'd*, to serve their own Purpose, and impose upon the World; and that there might not be the least Shadow, or Colour for any such Notion, *He charg'd them, tho' they knew him, yet they shou'd not make him known.* Mat. 12. 22

Obj. 2. *But it may be obj. Ed,* Doth not the Devil speak doubtfully concerning our Saviour's Divine Filiation? when he says *If Thou be the Son of God, command that these Stones be made Bread.* Mat. 4.

Answe. This was not an *If* of Doubting, as the fore-quoted Places, and Declarations witness; but a *Form of Speech* us'd, the better to conceal the Temptation. (1.) He tempts our Saviour to question his Son-ship, as God-man, and Mediator: *If Thou be the Son of God.* Mat. 3. ult
q. d.

q. d. ' 'Twas, indeed, so said by a
' Voice from Heaven ; but it must be a
' Mistake : Such Straits, and Distresses,
' must necessarily be inconsistent with.
' such a Relation. If God was thy Fa-
' ther, he wou'd make better Provision
' for thee, than so ; when all the Beasts
' of the Forests are his, and the Cattle up-
' on a thousand Hills ; and he provides
for them. (2.) He tempts him to make
use of this Occasion to prove it, which
was altogether unnecessary, and had no
Warrant from GOD. (3.) To distrust
GOD's Providence : He takes a very
proper Season for it, and introduces his
Temptation with much Plausibility.

2. THE Devils testify'd to the Deity
of JESUS CHRIST Passively ; by a Sub-
jection to Him, and his Authority. He,
that had Power over Bodily Diseases to re-
move them at Pleasure, and cou'd calm
the Winds, and the Seas, when most tem-
pestuous, had the Powers of Darkness sub-
ject to him. For He dispossess'd them, and
cast them out : He healed those that were pos-
sessed with Devils. He did it by a Word :
Luke 4.35 Come out of him. When the Work was
Mark 9.18. too hard for his Disciples ; I brought
him to thy Disciples, and they could not
— deliver the Child : But he rebuked the un-
clean

clean Spirit, saying, *Thou dumb, and deaf Spirit, I charge thee come out of him.* He kept them from Re-possession : *Come out, and enter no more.* Entrance into the Swine was by his Permission; which possibly was granted, (1.) To convince the Sadduces of the Age, that there were *Angels, or Spirits.* Or, (2.) To punish the Gadarens for their Unbelief and Contempt of *CHRIST*; who prefer'd their Swine before him. *CHRIST* had Power over them, to encrease their Torment; this their own Words import : *There will be a Time, when they will be more tormented than they are now:* And when that Time comes, *CHRIST* will execute Judgment upon them; therefore was his Presence terrible. They were subject to others thro' his Authority; *The Devils* Luk. 10.17 are subject to us thro' thy Name. Paul commanded the *Spirit of Divination* to Act. 16.18. come out of the Damsel, in the Name of *JESUS*; and succeeded.

AND all this was done in an Authoritative Way, by his own Power, without the least Appearance of Power delegated; which those angry, malicious Spirits wou'd gladly have discover'd, and improv'd to the Lessening of *CHRIST*'s Character; considering how

Mark 5.
12, 13.

Mat. 8.29.

unwillingly they were cast forth ; what Vexation they were in upon it ; and what Cruelty they exercis'd upon the Bodies
 Mark 9.26 *before they quitted Possession ; Tearing one, and Rending another, and Leaving them half dead.*



C H A P X.

THE Apostles, and Disciples of JESUS CHRIST, in whom, and by whom, he laid the Foundation of his Church, and Kingdom in the World, were strong

Witnesses of his True, and Proper Divinity. Concerning these Persons we may truly remark from the Testimony of the *Holy Gospel*, in Order to strengthen their Evidence, that as They were peculiarly conversant with CHRIST himself ; so they had Opportunity of knowing much more than others. He ordained

Mark 3.14 *Twelve, that they shou'd be with him : Not only in his Publick Ministrations, and Per-*

Performances, but in his Private Conversation ; by Virtue of which they heard, and saw much more than Others ; and what *They declar'd* was *what they had seen, and heard.*

¹ John 1.3.

THEY were commissioned, and sent to instruct, and *teach* the World in the Doctrines of Grace and Salvation ; and what a Reflection must it have been upon themselves, and their Authorizer, to impose Falshoods upon their Hearers, and direct them to the Faith, and Worship of a meer Creature, instead of the *Only Living, and True GOD* : Yea, they spake, and wrote under the inspiring Influences of the Holy Ghost ; and therefore, must *speak forth the Words of Truth* ^{Act. 2.4.} and *Soberness* : *They spake as the Spirit gave them Utterance.* ^{1 Cor. 2. 9,} ^{10.} **CHRIST reveal'd the** ^{Eph. 3. 5.} *great Things of the Gospel ; even the Things which GOD had prepar'd for them that love him* ; First by his Spirit to his Apostles, and then by them unto the World.

'TIS highly improbable, and next to impossible, that they shou'd unite, and combine together to deceive the World, by Imposing upon their Minds in any Matter ; but especially, of such Importance as is the Deity of **CHRIST**. We

L have

have no manner of bad Character concerning them by the Sacred Historians, or Ecclesiastical Writers ; they appear'd to be very honest Men ; they made it their Business (as far as we can learn) to do Good ; they seal'd their Doctrines with Sufferings, and their own Blood.

AND these Persons we find (1.) did fully believe the Doctrine of CHRIST's Divinity ; (2.) did freely acknowledge, and own it ; (3.) did industriously spread, and inculcate it. Heart and Mouth agreed,
 Rom. 10. 10. and went together. *For with the Heart they believed unto Righteousness, and with the Mouth made Confession to Salvation.*

1. THEY fully believ'd the True and Proper Divinity of their Lord, and Master. CHRIST put a trying Question to the Twelve, upon several of his Disciples Turning off, and Withdrawing from him : *Will ye also go away?* ‘ Will John 6.67 you take Pattern by those that are gone ? Some to their Farms, and others to their Merchandise. Is it worth your While, and will it not quit Cost to continue with me ? Have you made your fixed Choice ? and Are you come to a Point in the Matter ? Unto which St. Peter reply'd in the Name of the

the rest, *To whom shall we go?* In which Reply, he not only sets forth the Folly of *Apostates*; who, let them go where they wou'd, cou'd go no where to better themselves; but also the true Wisdom of such as kept with him, and adher'd to him: They might promise themselves great Advantage by him, *Thou hast the Words of Eternal Life*; and had also full Satisfaction in him, *We believe, and are sure, that Thou art that CHRIST, the Son of the Living GOD.*

q. d. ' Thou art **CHRIST**, the *Lord's*
' *Anointed* in a peculiar Manner; *That*
' **CHRIST**, who was promis'd of Old,
' and long expected, *to work out Re-*
' *demption* for fallen Creatures; **CHRIST**,
' *the Son of the Living GOD*, in the
' True, and Proper Sense of the Words;
' and *we believe it, we firmly, and steadily*
' *believe it, without Hesitation, Suspi-*
' *cion, or any Doubtfulness, or Scruple*
' *in the least: Yea, we not only believe*
' *it, but we know it; our Faith is risen*
' *to Assurance, being founded in Expe-*
' *rience: We feel such extraordinary*
' *Operations of Thee upon our Souls for*
' *our Illumination, and Sanctification;*
' *We are greatly embolden'd by the*
' *feeling Sense of thy Power and Good-*
' *ness, to adventure our Souls upon*

‘ Thee, as *Knowing in whom we have believ'd*; and, therefore, *We believe, and are sure*, and will by no Sophistry be reason'd out of it, that *Thou art That Christ, the Son of the Living God.*”

John 11.
27.

Unto which I subjoin the Testimony of *Martha*, *I believe that Thou art the Christ, the Son of God*; which shou'd come into the *World*. And of the *Man* in the *Gospel*, who was born blind, and restor'd to Sight by our Saviour. After his Excommunication by the *Jews*, our Lord met him, and enters into a serious Conference with

John 9. *Doſt thou believe on the Son of God?*

35, to 39. q. d. ‘ Doſt thou believe the Heavely Promises concerning the Son of God? Doſt thou expect, and wait for his Coming? Art thou ready to receive, and embrace him, upon his being made known to thee?’ This provok'd Solicitousness, and begat an Enquiring Disposition, attended with a profess'd Forwardness to receive him; yea, he actually believ'd in him, upon CHRIST's Manifestation of himself to him, discovering the Truth of his Faith by his Religious Worship of him, which was entertain'd by CHRIST without any Symptoms of Refusal, or Endeavours us'd, to convince him that he was in an Error, and directed his

Faith,

Faith, and Worship, to a wrong Object.

2. THEY did freely acknowledge, and own the True, and Proper Divinity of our Lord JESUS CHRIST ; as appears from that Portion of Scripture, where St. Peter again, in the Name of the rest, made Answer to our Blessed Saviour. The material Question, *But whom say ye, that I am ?* was introduc'd by this, *Whom do Men say, that I am ?* Unto which, as many as pleas'd, made Reply, reporting according to what they had severally heard. But unto the main Question, Simon Peter alone answer'd for himself, and the rest ; *Thou art CHRIST, the Son of the Living God.* Omitting the various Speculations, why St. Peter, rather than any other, took upon him to speak for all the Apostles, which is not of much Moment to Edification ; we must take Notice, *Before whom this Confession was made ; By whom ; To whom ; The Matter confess'd, or acknowledg'd ; and the Approbation of it made by CHRIST.*

(1.) BEFORE whom this Confession was made. It was not done privately, in a Cor-

Corner, like the Conference between
Jeh. 3. beg. CHRIST, and Nicodemus, but in the Presence and Hearing of the rest of the Apostles; that in Case any of them had dissented, and thought otherwise, they might have spoken their Minds: But their general Silence was a Token of their general Assent.

(2.) *BY whom it was made.* By St. Peter, a Disciple, and an Apostle of CHRIST, who was called one of the first, and had as much Opportunity as any to be acquainted with CHRIST; having heard his Doctrine, seen his Miracles, been an Eye-witness of his Conversation, and holy Life; yea, was one of the *Three* of CHRIST's peculiar Favourites, who possibly might excel many of the rest, in Spiritual Gifts, and Graces.

(3.) *TO whom it was made.* To CHRIST himself; who knew what was in Man, and with what Frame of Heart, and Meaning of Spirit, those Words were utter'd; Who knew what was Truth, and directed them into the Knowledge, and Way of it; and wou'd undoubtedly have rectify'd their Mistake,

stake, and inform'd them better, if they had spoken erroneously.

(4.) CONSIDER the Confession itself. *Thou art Christ, the Son of the Living GOD*; very strong, and full, and significant Words: *Thou art Christ.* q. d. ' Not *John the Baptist*, nor *Elias*, nor *Jeremias*, nor one of the *Prophets*; but *CHRIST*, the *Promised Messiah*, and *Saviour*: And ' tho' now vail'd with a Cloud of ' Flesh, that the Glory of thy Person is eclips'd, yet we see thorough ' it, and own Thee to be the *Son of the Living GOD*; partaking of the same Nature with him (as a Son partakes of the same Nature with the Father) and so becoming capable of being a *Redeemer*, and *Saviour* to the World.

(5.) The *Notice*, and *Approbation* of it made by *CHRIST*. The Benediction bestow'd upon *Peter* was a Proof of it: *Blessed art thou.* q. d. ' Thou art a ' happy Man, thy Knowledge came ' from Heaven: *It was not Flesh, and Blood, but my Father, which reveal'd this unto thee: And I say unto thee, Thou art Peter. Thy Name is Rock;* ' and

‘ and I shall bestow many Privileges
‘ upon thee, and make much Use of
‘ thee in my Spiritual Kingdom: But
‘ upon this Rock, this Confession thou
‘ hast made, this heav’ly Truth, will
‘ I build my Church; and the Gates of
‘ Hell shall not prevail against it. It
‘ may be attack’d, and assaulted, but it
‘ shall never be destroy’d; the Wise
‘ Men of the World may set themselves
‘ to break up this Foundation, to over-
‘ throw this Principle, that *I am Christ*,
‘ *the Son of the Living GOD*; but they
‘ will imagine, and attempt a vain
‘ Thing; for all the Power, and Policy
‘ of Hell, shall not be able to prevail a-
‘ gainst it.

3. THEY did industriously spread,
^{Cor. 1. 23} and inculcate it. We preach Christ crucify’d, tho’ to such as reject him, he may prove a Stumbling Block, and appear as Foolishness; yet to them that are effectually called by his Grace, He is CHRIST, the Power of God, and the Wisdom of God. St. John in his Gospel John 1. 1, publisheth to the World, that *In the Beginning was the Word*; and that God was the Word; and that the Word was made Flesh. And St. Paul tells us, that God was manifest in the Flesh. The Scripture.

ture Doctrine is, that CHRIST is *Alpha* Rev. 1. 8. and *Omega*; *the First, and the last*; *the Beginning, and the End*; that He is *King* Rev. 19. 16. of *Kings, and Lord of Lords*; *the Blessed, and Only Potentate*, who only hath Rev. 19. 16. *mortality*; and dwelleth in that *Light*, which no *Man can approach unto*: Whom no *Man hath seen, nor can see*. That our Saviour is the Great God, that he was the *Lord of Glory*; which, had the *Princes* Tit. 2. 13. *of this World knownn, they would not have crucify'd him*; that He had a *Glory with the Father before the World was*; that He John 17. 5. was rich, yet for our sakes he became poor; 2 Cor. 8. 9. that thro' his Poverty we might be made rich. He was *Emmanuel*, God with us. Isa. 7. 14.
But let us particularly consider the Testimony of St. Paul, in two of his Epistles, who spake by *Inspiration of the Holy Ghost*, and design'd his Words not only for the Benefit of those Churches, to whom they were immediately inscrib'd; but for the Church in general to the End of Time. One is the Description given, in the Epistle to the Romans, of our Lord JESUS CHRIST, who being of the Jewish Race according Rom. 9. 5. to the *Flesh*, is declar'd also to be GOD over all, *Blessed for ever, Amen*. To come into the true Sense of these Words, I know of no better way, than (1.) To

consider them carefully in themselves, and in their proper Signification; (2.) To examine them in their Relation to the Context; and then (3.) To compare them with other Texts of Scripture, where the like Words are us'd.

(1.) TO consider them in themselves.
*Who is over all, GOD blessed for ever,
 Amen.*

1. IN this Character, St. Paul affirms *CHRIST* to be *GOD*: Which Word gives a Notion of the Highest, and most Excellent Being. *GOD* stands oppos'd to
 Isa. 45.22. *Creature, I am GOD, and there is none*
 — 44. 8. *else; Besides me, I know not any; There is*
 — 45. 9. *nonelike Me. Before Me, there was no GOD*
 — 43.10. *formed; neither shall there be any after Me.*
 By this Word *GOD*, I therefore understand an absolutely perfect Being, who comprehends all Being, and all Excellency in himself.

2. *GOD blessed for ever.* This would be such a Compliment, if giv'n to a deriv'd Being; as must give Umbrage to the Un-originated Being. What higher Title cou'd be giv'n to himself?
 This

This, certainly, must belong to the Most High; we have no Footsteps of its being appropriated to any other. It is observ'd by the Learned, that 'twas customary with the Jews, after they had mention'd the Name of GOD, from a profound Reverence of his Divine Excellency, to subjoin *Blessed for ever.*

When the High Priest had our Savi-
our under Examination, he ask'd him, ^{Mark 14.} _{61.}

Art thou the CHRIST, the Son of the Blessed? And 'tis worth observing, that when the *Blessedness of GOD*, (i. e. the Perfections of his Nature) as respecting himself, and his own Being, ^{1 Tim. 1.} _{11. 6. 15.} is mention'd in Scripture, there is a particular Word us'd, which denotes an *Intrinsic Happiness*: But when the *Blessedness of GOD* is spoken of, as respecting his Creatures, and requiring *Ho-
mage* to be paid him upon the Account of his *Exalted Glory*, then another Term is brought in to signify more particularly the *Reverence* he receives from his Creatures, as you may observe in this Place of St. Paul; where the Word *Blessed* in the Original must imply *Wor-
Worship*, being deriv'd from a Verb, which signifies to *speak well of, to praise, to ascribe Thanks to, &c.* Which, in my Judgment, makes strongly for our <sup>euλογη-
τος.</sup>

Saviour's Divinity ; being here so expressly apply'd to him.

3. *WHO is over all, GOD, &c.* What can the Meaning of these Words be, but to denote his Supremacy? *To be over all*, is to have all Beings and Matters under him, absolutely in his Hand, and at his Disposal ; which imports nothing less than the *highest*, and *most absolute Sovereignty* ; unto all which is added *Amen* : Which I take to be the Apostle's hearty Concurrence in the Testimony he had giv'n concerning *CHRIST* ; his earnest Desire of spreading the Faith, and the firm Belief, that as *God-man*, his Kingdom would increase, and in his own Time, *All Nations would be subject to him*.

(2.) LET us search for the true Meaning of this Character, by having a *due Regard to the Context* ; from which I make these few Remarks.

1. THAT the immediate Conjunction of them with what goes before, shews they belong to *CHRIST*. The Word *Came* is inserted by the Translators, to make the Sense the more obvious,

vious, and easy, to such as are ignorant of the Original.

2. THE Restriction so particularly made concerning the *Flesh*, evidently supposes *another Nature*; without which, those Words would have been unnecessary, and impertinent. 'Twas attended with such a particular, and express Distinction, as concludes him to be somewhat more than that *Humanity* he receiv'd from his Mother; and lest we should be left in the dark about what it was, he declares, that He was *GOD over all*; the Supreme Being, who govern'd all Things.

3. THE Apostle St. *Paul* having express'd the Vehemency of his Affection towards his *Brethren*, *his Kinsmen according to the Flesh*, and Concern for their true Welfare and Happiness; that he would willingly fall under all the Punishments of an excommunicated State *for their sakes*, to bring them to *CHRIST*; and having also represented in Particulars, the Privileges that belong'd to them, as *GOD's Peculiar People*; he subjoins this Declaration concerning *CHRIST*, that *He was over all, GOD blessed for ever*; thereby intimating, that tho'

tho' he was of their Race according to the Flesh, yet he was infinitely superior to them, being *over all, GOD blessed for ever* : And consequently, most worthy of Belief, and Entertainment, and a firm Trust for Eternal Life.

(3.) LET us compare those Words in the Text, with other Texts of Scripture, where those, or the like Words are us'd. Somewhat like it are the Words of the Prophet *Daniel*, in his Prayer of *Thanksgiving*, for the Discovery of the Secret of Nebuchadnezzar's Dream. *Blessed be the Name of GOD for ever, and ever* : Intimating that the Adoration, and Praise, and Blessing of all rational, and intelligent Creatures, is, and will be, for ever due to him, *Who is consequently, over all, and GOD alone*. The Apostle St. *Paul* appealing to *GOD*, *Who knoweth all Things*, concerning his great Sufferings, and Services for the Christian Church, and *Gospel*, stiles him, *The God, and Father of our Lord Jesus Christ, which is blessed for evermore*. An Expression of the highest Honour, and Importing what I said before ; and is equally applicable to our Lord *JESUS CHRIST*, as to *God the Father* : And consequently, a Proof of the God-head of

of the One, as well as the Other. But again, the same Apostle bringing a Charge of Idolatry against the Gentile World, for *Serving the Creature more than, or besides the Creator*, distinguishes the *Creator*, the *True, and Only Object* of Religious Worship, from all pretended Deities, or false Objects of Worship, by this Title, or Character, *God blessed for ever.*

UPON which, I note,

1. THAT the Apostle, who best knew his own Meaning, gives this Title of *God blessed for ever*, to the Supreme GOD, the Only Object of Worship (oppos'd to the Creature, under whatsoever Form, or Denomination) in one Place; and to our Lord JESUS Rom. 1. CHRIST as fully in another Place; by 25. which he represents the Son to be GOD, Rom. 9. 5. the *Creator*, the Object of Religious Worship, in Opposition to every created Being, truly, and equally with the Father.

2. I Note, That the Apostle, by this Title of *God blessed for ever*, must intend the Supream GOD, or he gives the Gentile Philosophers an Handle against him, and a fair Opportunity to over-

overthrow his Argument, and justify their own Practice. Their deceased Heroes, such as had been Benefactors to Mankind, were invocated, and religiously apply'd to by the *Gentile* World. This the Apostle calls *Changing the Truth of God into a Lye; a Worshipping, and Serving the Creature with, or besides, the Creator.*

WHEREFORE, If Religious Worship might be giv'n to a Being bearing this Title, who was distinct from *GOD*, and subordinate to Him; what Character must the Object of Worship be known by? And why is *Creature-Worship* a greater Crime in an Heathen, than in a Christian? Can that be Idolatry in him, which is none in a Profess'd Christian? If this Title be never giv'n to a Creature, but always apply'd to the Most High *GOD*, as distinguish'd from every created, subordinate Being; why shou'd we think, that *GOD* wou'd give his Glory to another? Let us own Him as thus reveal'd, as *Thomas John 20. 28.* did, when he saw the *Print of the Nails, and the Hole in his Side*; and say, *Our LORD, and Our GOD.*

St. Paul also in his Epistle to the *Philippians* speaks concerning *CHRIST*, that *He being in the Form of God thought it no Robbery to be equal with God*; but ^{Phil. 2. 6,} *made himself of no Reputation, and took 7, 8.* *upon him the Form of a Servant, and was made in the Likeness of Men; and being found in Fashion as a Man, he humbled himself, and became obedient unto Death, even the Death of the Cross.* For better understanding the Meaning of the Apostle's Words, we shall observe the same Method as before; *First, To consider them in themselves; Then in Relation to the Context; and afterwards, enquire what Affinity they do bear to some other Parts of Scripture; from which we may receive farther Light.* And,

(1.) *TO consider them in themselves.*
Observe,

1. HERE are two Forms mention'd, undoubtedly distinct from one another; the *Form of GOD*, and the *Form of a Servant.*

2. *CHRIST's being in the Form of GOD was prior, and antecedent to*
N his

his being in the *Likeness of Men*, and *Form of a Servant* ; He was in the One, but was made in the other ; the One was his Original, but the other he as-
Gal. 4. 4. sum'd. We know when *He was made in the Likeness of sinful Men*, even when the *Fulness of Time was come*, that God sent forth his Son made of a *Woman* ; and *He took on him the Form of a Servant* ; When He submitted to be brought up in such a mean, and obscure Manner ;
Mark 6. 3. and especially, when he learnt the *Carpenter's Trade*, and wrought at it as an Apprentice, or Journey-man. And as for his *being in the Form of GOD*, so he was from the Beginning ; that is, before any created Being was form'd ; without Original of Nature as well as
John 1. 1. the Father. *For in the Beginning was the Word, and the Word was with God* ; and *GOD was the WORD*.

'TIS easy to understand what is meant by his being *in the Likeness of Men*, and *in the Form of a Servant* : viz. That He was *Truly Man*, had a true Body, and a reasonable Soul, as we, and other Men have ; and that he was a mean, and contemptible Man to all outward Appearance, look'd more like a Servant, or Slave, than what *He really was*. And

And why should it be so great a Difficulty to come into the Knowledge of the other Phrase of his *being in the Form of God*? Is it not fair and genuine to understand it of his being *True God*, as well as the other of his being *True Man*? And supposing the Phrase should bear any other Sense in Heathen Authors, must we go to them for the Meaning of the Holy Ghost? Is not Scripture the best Interpreter of itself? And may we not plainly see (after what has been said) into the Meaning of CHRIST's being *in the Form of GOD*; *viz.* That it must signify his being *TRUE GOD*, and *VERT GOD*, when we read elsewhere, that *He is the Image of the Invisible GOD*; *the Brightness of his Father's Glory*, *the express Image of his Person*; that *He was in the Father*, *John 14.* and *the Father in Him*; that *He was the Man*, *that was GOD's Fellow*, *against whom the Sword was to awake*. *Col. 1. 15.* *Heb. 1. 3.* *Zac. 13. 7.* *12.*

(2.) TO consider them with Relation to the Contest. Where note,

1. THE Scope and Design of the Apostle, which, I take to be to press the Members of JESUS CHRIST to Humility in their Spirits, and lowly

Condescensions in their Practice, and Behaviour for the Good of Mankind; and especially their Fellow-Christians: *In Lowliness of Mind each should esteem others better than themselves.* Professors of Christianity should *not only look on their own Things, but also on the Things of others.*

2. HE makes Use of the Example of CHRIST, as a very powerful, and cogent Motive to promote his Design. *Let this Mind be in you, that was in CHRIST JESUS; He hath left us an Example, that we should follow his Steps.* When he had washed his Disciples Feet, he tells them, Ye should do, as I have done. *Ye ought also to wash one another's feet; i. e. to submit to the lowest Offices, for the Promoting of each others Interest and Welfare.*

3. AND that the Humility, and Condescension of CHRIST might be the more effectual in the Example thereof to serve his Purpose, he sets it forth in the most lively Parts and Circumstances of it, declaring what he was *Originally*, even the Son of GOD; and what he became *freely*, and *voluntarily* for the Benefit of a fallen, and miserable World.

The

The Particulars which he mentions are, that **CHRIST**, who was *truly*, and *essentially G O D*, appear'd much below his True Dignity. The Time of his Humiliation being come, he drew a Vail over his Glory : He did not only act the Part of an humbled Person, but freely stoop'd to a low, and abject State. For the Honour of **G O D**, and the Good of others, he suffer'd Death ; not dying like other Men under fatal Necessity, and the Sentence of **G O D** pronounced against Mankind ; but in Compliance with some Law or Covenant, by which he engag'd himself to the Father : Which Consideration should dispose his Followers to all Acts of Friendship, and Love one towards another ; it being no Instance of Respect in them, if they lay down their Lives for one another, comparatively to the Love, and Condescension of **CHRIST**, in laying down his.

(3.) *WHAT Affinity do those Words bear to any other Part of Scripture, that may any ways instruct us in their Meaning?* To me they seem to refer to our first Parents, and the Manner of their Fall. *Who being in the Form of G O D, thought it no Robbery to be equal with G O D.*

q. d.

q. d. ' 'Twas no Robbery in the Se-
' cond Adam to be equal with G O D,
' tho' he did not in his humbled State
' appear with the Glory and Maje-
' sty, that belong'd to him; yet he did
' not unreasonably, or wrongfully as-
' pire, or assume to be *Equal with G O D*
' (as our First Parents did) for He
' was *in the Form of God*; i. e. he was
' *Truly, and Essentially G O D.*" The
Temptation offer'd to our first Parents,
To eat the forbidden Fruit, was carry'd
on with the Promise of Advantage;
and it was said to them in particular,
Ye shall be as Gods. ' You shall take
' a larger Compass in the Exercise of
' your Minds, see much farther into
' the Nature and Causes of Things,
' take infinite Pleasure in the Work-
' ings of your Contemplative Powers;
' *Your Eyes shall be opened, and you shall*
' *know Good and Evil:* Yea, You shall
' be as G O D himself, without the
' Want of his Direction and Defence.
' You shall be no longer dependent,
' but self-sufficient; no longer Subjects,
' but Sovereigns." This took, they
fell in with it, but most unreasonably,
and wrongfully: 'Twas the highest of
Crimes to snatch at G O D's Supre-
macy; the greatest Sacrilege to rob
Him

Him of his Dominion, and Royalty. This prov'd fatal, and instead of being **GODS**, they became *guilty, miserable, and expos'd Creatures*, to the great Dis-pleasure of **GOD**, and his just Punish-ment. But it was *no Robbery* in the *Second Adam* to be *equal with G O D*; because he was so: He laid Claim to nothing, but what was his own, what he had a Right to: Had it been other-wise, he also had become guilty, and the Noble Design he was persuing for the Redemption of the World had been quite marr'd, and prov'd abortive; which, Blessed be **GOD**, we find suc-ceeded, was accepted of the Father, and rewarded in the Person of the Re-deemer: *Whom G O D hath highly ex-alta*
ted, and giv'n him a Name above every Name; that at the Name of JESUS eve-ry Knee should bow, of Things in Hea-ven, and Things in Earth, and Things under the Earth.

St. John also, the Beloved Disciple, (who lay in his Master's Bosom, and must know *Who he was*, as well as any one) has insisted as much upon the Di-vinity of our Saviour, and deliver'd himself with as clear, and strong Ex-pressions, as any in the Canonical Books.

He

¹John 5.7. He tells us, that *There are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost; and that these Three are One.* The Chapter is begun with an Encomium of True Faith, exercis'd upon the Sonship, or Divinity of **JESUS CHRIST**; which the Apostle tells us, is a sure Evidence of *Regeneration*, produces the Noblest Effects and Fruits, and obtains the most glorious Victories, and Conquests. And that he might maintain his Character of Faith, he turns to the Object of it, and shews, that it is well built; for **JESUS is the CHRIST, the Son of GOD**; the Nature of his Work importing the Excellency of his Person. *This is He that came by Water and Blood, even JESUS CHRIST; not by Water only, but by Water and Blood.* i. e. He came to fulfil the Types, and Ceremonies of the Law, to do all that was meant, and signify'd in the Old Testament by *Water and Blood*. He came to purify, and make Atonement, to effect the *Justification* and *Sanctification* of guilty, defiled Sinners; of which the Holy Ghost, by his *Gifts* and *Miracles*, was an Abiding, and Unexceptionable Witness. But if it should be objected, that the Testimony of a single Witness is not

not sufficient for the Establishment of a Point of so great Importance, the Apostle subjoins, that there is Evidence enough to confirm the Matter. The Law requir'd in all Capital Cases the Evidence of *Two or Three Witnesses* ; ^{Deut. 19.} but we have here a double Trinal ^{15.} Testimony concerning *CHRIST*, that He is the *Son of GOD* ; *Three in Heaven*, and *Three in Earth*. The *Spirit*, by whose Influences and Graces the Gospel becomes effectual to proselyte Mankind to *CHRIST* ; the *Water-Baptism*, and the Divine Ordinances, by which the Work of *Holiness* and *Sanctification* (under the Workings of the *Spirit*) is carry'd on ; and the *Blood*, i. e. the Sufferings of the *Martyrs*, who shed their Blood for the Truth, and in the Cause of *CHRIST*.

THERE are Three in Heaven. The *Father*, by an audible Voice from *Heaven* at his *Baptism*, *Transfiguration*, &c. *The Word*, or the *Son*, who, tho' the *Candidate*, or *Person* in *Dispute*, yet the Matter being purely divine, and depending upon the Testimony of *GOD*, is admitted to give Evidence of himself, as he did by his *Doctrine* and *Miracles*. ^{John 3:34.} And the *Holy Ghost*, by filling his hu-

man Nature above Measure, descending upon him in the Likeness of a Dove at his Baptism; coming down upon his Apostles, according to his Promise, at Pentecost, in the Appearance of fiery cloven Tongues.

Note here,

1. THAT these *Heavenly Witnesses* are said to be *One*; which must import, that they are more than *One* in Testimony: *viz.* *One* in Nature, or else it might have been said of the six *Witnesses* altogether, what is said of the *three Witnesses in Earth*; that *they agree in one*. Moreover,

2. 'TIS a *Unity of Nature*, and *Godhead*, that must be here intended, as well as of *Design* and *Will*, considering what the same Apostle means by *Witness-bearing to CHRIST* in his *holy Gōpel*. He had affirm'd himself to be the *Light of the World*; that he knew *Whence he came*, and *Whither he went*: He knew his own *Authority*; What he was before his *Manifestation to the World*, and What he should be afterward; that He *came from the Father*, and from *Glory*; and was *returning thither again*, when he had finis'd his

his Father's Business here ; and to all this he brings in the Testimony of his Father, as well as his own. *I am one* John 8.18: *that bear Witness of myself, and the Father that sent me bears Witness of me.* Unto which he subjoins the Testimony of the Holy Ghost, *The Spirit of* John 15.26. *Truth, which proceedeth from the Father, he shall testify of me.*

3. THE Undeniableness of the Proof is what the Apostle infers, and improves unto the End of this Chapter ; so that to expunge the Words in the seventh and eighth Verses, (*For there are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these Three are One : And there are Three that bear Witness in Earth, the Spirit, the Water, and the Blood ; and these Three agree in one.*) is to spoil the Connexion, and destroy the Argument. The Apostle reasoning from the lesser to the greater, as he reason'd, that the *Testimony of Two Witnesses* was John 8.17, according to the Jewish Law allow'd 18. as sufficient Evidence to acquit, or condemn in Matters Capital ; so says the Apostle, *If we receive the Witness of Men, who are fallible, and corrupt, and may bear a false Testimony, the Witness of*

GOD is greater; entirely, and absolutely, without the least Jealousy, or Suspicion, to be depended upon; and *He*, together with *the Word*, and *the Holy Ghost*, has testify'd of his Son; *i. e.* of *His Eternal Generation*, of *His Sameness of Nature with the Father*, and *His Equality with Him* in all Glory, and Perfection. The Apostle goes on, shewing the Advantages, that *True Believers* receive by *CHRIST JESUS*; and concludes, that *We are assured that the Son of Man is come*, being enlighten'd by his Doctrine and Spirit to know him; and by Faith being implanted into him; *He is the TRUE GOD*, and the Author, Purchaser, and Dispenser of Eternal Life. And having receiv'd such a Discovery of him, we should keep ourselves from Idols, and continue in the Faith, Obedience, and Worship of Him, as the True, Rightful, and Worthy Object thereof.

John 8.20

St. Peter also, that forward, and zealous Preacher of *CHRIST*, particularly urg'd his Hearers with the Faith of this Doctrine, that *JESUS CHRIST was the Son of GOD*. *q. d.* ' *The God of Abraham, and of Isaac, and of Jacob, the God of our Fathers, has glorify'd*

Acts 3.13.

“ rify’d his Son J E S U S ; tho’ you
“ would not receive him, but deliver’d
“ him up to be crucify’d, and preferr’d
“ a Murderer before Him ; and stigma-
“ tis’d him with Blasphemy, because
“ he said, He was the Son of G O D :
“ Yet let me tell you, ’twas Matter of
“ Fact, He was the Son of G O D, and
“ Prince of Life : For the God of our
“ Fathers has glorify’d him as such ; and
“ prov’d him by so doing, to be The
“ God of Abraham, and the God of Isaac,
“ and the God of Jacob, to whom he pro-
“ mised, that in their Seed according to the
“ Flesh, all the Nations of the Earth shoul’d
“ be blessed. And ’tis in His Name,
“ that we do such Things which you
“ now admire, and wonder at ; and
“ which could not be so done, if He
“ was not the Son of G O D. ” Yea,
“ ’twas also the Work, and Part of all of
them, who had been conversant with
him in the Discharge of his Work, to
be Witnesses for C H R I S T in the World,
to testify of him, what he had fre-
quently declar’d of himself ; even that
He was the Son of G O D ; they were
to attest the Truth concerning C H R I S T,
for the Recovery of his just Right,
and Maintaining his Crown, and Digni-
ty.

John 15.

27.

JOHN

JOHN Baptist also, who was to pave the Way, and prepare the World for his Reception and Entertainment, tho' he knew him not by any Personal Conversation, or Confederacy with him; yet bore Record that *He was the Son of GOD.* He spake many Things concerning him, as to his Undertaking and Work, that *He would baptize with the Holy Ghost, and with Fire;* but This was the main, and principal; yea, the Sum of all in which the rest center'd, that *He was the Son of GOD.*

AND the Apostle Paul, after his Conversion to Christianity, who had been a most violent Opposer of *CHRIST*, and Persecutor of his Followers, being conscious of its vast Importance, began to preach upon this Subject, having his Light and Instruction from Heaven, and his Assistance from the Holy Ghost. *He preach'd that JESUS CHRIST is the Son of GOD; not only The VERT CHRIST, but also The SON OF GOD.*

Acts 9. 20.

22.

C H A P. XI.

HIS *Enemies, and Murderers,* such as were concern'd in his *Sufferings, and Crucifixion,* bore some *Testimony to the World of his True, and Proper Divinity.* There was much *Significancy in the various Circumstances of the Last Scene of his Life:* For tho' the *Carriage of Judas,* who betray'd him; the *Warning giv'n by Pontius Pilate's Wife to her Husband,* when *CHRIST* was upon his *Tryal;* and *Pilate's own Declaration of CHRIST's Innocency, and Inoffensiveness,* do not come up to the *direct Proof of his Proper Divinity;* yet they make *Way for what more fully appears in his Accusation, and Tryal,* and from the *Witness of the Commanding Officer,* who attended his *Execution.*

AS for *Judas,* he could not be ignorant who *CHRIST* was, being intimately conversant with our Saviour,
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One of his profess'd Followers, yea, one of his Apostles, who heard his Discourses, join'd with him in Prayer, had the Liberty of Asking him Questions, saw the *Signs*, and *Wonders*, which he wrought, and consented to that Confession made by St. Peter, in the Name of the rest, *Thou art Christ, the Son of the Living GOD*. 'Twas the Greatness of his Knowledge (against which he acted when he betray'd his Lord) that made his Sentence so heavy. *Woe unto that Man, by whom the Son of Man is betray'd: It had been good for that Man if he had not been born.* That fill'd him with so much overwhelming Horror and Despair, and caus'd his Execution to be so uncommon and terrible: The Greatness of his Sin, in having not only betray'd innocent Blood, but the Prince of Life, the Lord of Glory, put him upon being his own Executioner. The same evil Spirit that enter'd into Judas, and stirr'd him up to betray his Lord, push'd him forward to dispatch himself; and having full Possession of him, he threw him headlong, and burst him, or cut him asunder, with a great Noise (as some think) heard by the Neighbours; he embowell'd him as the worst of Traitors,

tors, dragg'd him down to his own Place ; by which he discover'd not only the Greatness of the Crime, by the Severity of the Punishment ; but also the Excellency of the Person, who had been thus unworthily betray'd, and crucify'd.

MOREOVER, JESUS CHRIST's being more than a Man, was manifested by his telling his Disciples, that *The Son of Man must be betray'd into the Hands of Sinners* ; that He knew by whom ; which he divulg'd at first in more general Terms : *One of you shall betray me.* This Declaration startling all the Apostles, and filling them with Concern and Fear, he afterwards spake more particularly, that *a Familiar Friend, who eat Bread with him, shou'd lift up his Heel against Him* ; and, in short, that *Judas himself would be the Man.* Satan had try'd himself all that he could do, to supplant the *Second Adam* ; and when all his Temptations prov'd ineffectual, he made Use of the Agency of *Judas*, to overthrow the glorious, and merciful Designs of Him, Whom, by Confession, and a forc'd, and powerful Subjection, he had before acknowledg'd to

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be the Son of GOD, and Holy One of GOD.

PILATE's Wife, under an uncommon, but Divine Direction, sends a Caution to her Husband upon the Bench, which was probably deliver'd publickly, and in the Hearing of the Coult; *To have nothing to do with that just Man; because of whom she had suffer'd many Things in a Dream that Night.* She seems to be meddling with what was out of her Sphere, but when his Followers had no Room to appear in his Defence, and his Enemies were persecuting him, as the worst of Malefactors, GOD raised up an unexpected Instrument, to give an honourable Testimony concerning our Blessed Lord, that a more strict Enquiry might be made into his Person, and Character.

AS to His Arraignment, and Tryal before Pontius Pilate; we are to consider,

(1.) HIS Accusation; What he was charg'd with: viz. With a Claim to Sovereignty, and Dominion. *Art thou the King of the Jews?* Which, tho' it might seem ridiculous under his then Con-

Confinement and Danger, as he was upon Trial for his Life, he was not ashame'd to own, and thereby witnessed a good Confession before *Pilate*; by which Accusation his Enemies endeavour'd to expose him to the Rage of the Civil Government, affirming that he could be no Friend to *Cæsar*. After which, that they might effectually carry their Cause, they brought against him the Crime of *Blasphemy*; That he assum'd to himself a *Proper Divinity*; and that *He ought to dye, because he made John 19.7. himself the Son of GOD*; i. e. He own'd, declar'd, and publish'd himself so to be; and this must be the Meaning of his Words, or at least, the Sense in which they understood them, for three Reasons.

1. BECAUSE He assum'd an *Equality with GOD*: GOD was his Father, and He was his Son. Whereby they apprehended, that he claim'd an Equality; *He was His own Father, His Proper Father*; and *He His own Son, His Proper Son*, in the common, and genuine Interpretation of the Words. John 5.18.

2. THIS Assumption, and Declaration they accounted Blasphemy. *He*

Mat. 26.65 *hath spcken Blasphemy : Te have heard his Blasphemy.* Upon which, out of an apparent Zeal for the Honour of GOD, Mark 14. 61. *The High Priest rent his Cloaths. Art thou the Christ, the Son of the Blessed ? He answer'd, I am.* To which the High Priest reply'd, *What need we any further Witnesses ; Te have heard the Blasphemy.*

3. THIS Blasphemy they declare punishable with Death : This was first agreed among themselves. Behold now Mat. 26. 65, 66. *ye have heard his Blasphemy ; What think ye ? They answer'd, and said, He is guilty of Death.* And afterwards reported to the Judge, who had Power of Life and Death (from which they were exempted) and by common Suffrage declar'd, *We have a Law, and by our Law he ought to dye ; because he made himself (or own'd himself, and declar'd himself) to be the Son of GOD.*

THAT He was so was undoubted Truth, or else the Jews had been right in their Prosecution, and he had been worthy of Death, if being but a Man, he had made himself GOD. Whereas the Scriptures speak of his *Crucifixion*, as the vilest Act, and greatest Wickedness :

ness: *Ye have taken, and by wicked Hands* ^{Act 2. 23.}
have crucify'd, and slain him. Ye deny'd ^{— 3. 14, 15.}
the Holy One, and the Just, and desir'd a
Murderer to be granted unto you; and
kill'd the Prince, or Author of Life. This
Fact, when charg'd upon their Consci-^{— 2. 37.}
ences, fill'd some with the most pe-
nitential Brokenness; and others, who
were harden'd, with revengeful Indig-
nation. *Our Fathers persecuted, and slew* ^{Act 7. 52,}
the Prophets, which shewed before of the ^{54.}
Coming of the Just One; of whom ye,
their Children, have now been the Be-
trayers, and Murderers. When they heard
these Things, they were cut to the Heart,
and gnashed on him with their Teeth.
They were fill'd with the utmost Rage
and Fury, at what St. Stephen had
charg'd upon them, *cut to the Heart*,
or *sawn asunder* with the Torture of
their own Breasts; not being able to
resist the Power and Spirit, by which
he spake: They felt the Beginnings of
the Horror and Torment that properly
belong to that Place, *Where there is*
Weeping, and Wailing, and Gnashing of
Teeth.

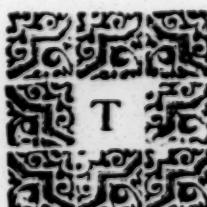
(2.) THE *Witness, or Testimony* of
the *Judge himself.* He perceiv'd it to
be a malicious Prosecution: He knew
that

Math. 27. that *They had deliver'd him for Envy.*
18. After a full Hearing of all their Evidence, he declar'd, he had found in
Luke 23. our Saviour *nothing worthy of Death* ;
22. yea, he reported him innocent. *I have,*
13. *faith Pilate to the Jews, examin'd him*
Luke 23. *before you ; and I have found no Fault*
13. *in this Man, touching those Things where-*
of you accuse him ; no, nor yet Herod : I will therefore release him. And when
the Cry of the Populace prevail'd a little against Pilate's Convictions, and
Inclinations, of Letting him go, he oppos'd *Barabbas* to him, supposing possibly he had been sure of Saving *JE-SVS*, when he had set him against so notable a prisoner, and Criminal ; who
— 23. 17. had been guilty of *Felony, Treason, and Murder.* But when he could prevail
John 18. nothing, he not only clear'd his Innocency, but gave him the honourable
49. Character of a Just Person ; and endeavour'd to transfer the Guilt from
himself to the Priests, Elders, and People of the Jews, by what he did. *He*
Mar. 27. 24. *took Water, and washed his Hands, saying, I am innocent of the Blood of this*
just Person, see ye to it. Tho' this did not indemnify Pilate, who was wrought
by Importunity to an unjust Sentence, yet it was accepted by the Priests, and
People :

People : They contented to take the Guilt upon themselves, *His Blood be on us, and on our Children* : They impreached Wrath on themselves and Posterity ; unto which GOD said *Amen* : *His Blood be on you, and on your Children*. So that the Dignity of the Person crucify'd, and the Greatness of the Crime in putting him to Death, did appear by the Length and Severity of the Punishment, when compar'd with what has been offer'd before, to prove JESUS CHRIST the Proper Son of GOD.



C H A P. XII.

 T HE Various Circumstances of CHRIST's *Sufferings* and *Death*, may afford some Light in the Matter before us. He might have kept out of his Enemies Hands by a Guard of Angels, which he had at

at his Command. How inconsiderable was the Force that came to apprehend him (tho' a great Multitude, and well arm'd) in Comparison of the Host of Heaven ; which he cou'd have summon'd to his Rescue. What a Proof gave he of His Divine Power, before he yielded himself up into their Hands ; when He caus'd them to retreat, and struck them to the Ground ? It seems by what pass'd, as if they were under some great Confusion and Disorder, or struck with Blindness, like the *Syrians*, when they went to seize the Prophet *Elisha* ; or the *Sodomites*, who groped for *Lot's* Door. For when our Saviour came up to them *They knew him not* ; tho' they had *Lanthorns* and *Torches* along with them ; and He, who had so often, and publickly appear'd, must be well known. He asked them, *Whom seek ye ?* They reply'd, *Jesus of Nazareth*. And upon his telling them, *I am he* ; so great a Force attended his Word, that *They went backward, and fell to the Ground*. 'Twas a plain Proof, that He was more than a Man, when they felt such Influences of His Divine Power.

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THE Patience and Goodness, which He exercis'd under *His Sufferings*, were very surprizing, appearing above the Capacity, or Power of a created Being. None ever met with such Affronts, none more sensible of the Indignity of them; yet *He gave his Back to the Smiters*, ^{Isa. 50. 6.} and *his Cheeks to them that plucked off the Hair*: *He hid not his Face from Shame and Spitting*. Under all, no Ruffle appear'd in his Mind, no Indignation in his Countenance, no revengeful, unbecoming Thought, no reviling, or threatening Word. ^{1 Pet. 2. 23. 1 Pet. 4. 1.}

HIS Behaviour is recommended to us, as the most Excellent, and Perfect Pattern. When He was under the Height of his Enemies Rage and Cruelty, He express'd nothing sanguinary, or favouring of Vengeance; but a merciful Concern for the Pardon and Salvation of those, who thus evilly treated Him. *Father forgive them.* When *Zachariah* was martyr'd for Faithfulness in his Office, he breath'd out that Prophetick Imprecation with his Life: *The Lord look upon it, and require it.* When *Jeremiah* was in Hold for delivering GOD's Message, he told the Princes, and the Priests, and

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^{2 Chr. 24. 22.}

Jer. 26. 15. the Prophets, and the People, that tho' he was in their Hand, yet if they put him to Death, they would bring innocent Blood upon themselves, and their City, with the Inhabitants thereof: But CHRIST dropped no such Imprecation, as My Blood be upon you, and upon your Children; but had the great Design of Salvation in his Heart, and therefore pray'd, Father forgive them. Even when he was hanging upon the Cross, how marvellous was his Expiration. He dy'd not by the Pains, and Force of his hanging upon the Cross; but *He gave up the Ghost, crying with a loud Voice, to evidence that his human Nature was sound, and strong.* When the *Light of the World* was put out, 'twas evidenc'd by a long, and extraordinary *Darkness over all the Earth*: When the Priests were officiating in the Temple, and offering the Evening Sacrifice, *the Vail of the Temple*, by an invisible Power, was rent in twain from the Top to the Bottom; of which they themselves were surprized Witnesses. *The Earth trembl'd under that Weight of Guilt, which its Inhabitants brought upon themselves by such a barbarous Action; and even the hardest Part of it (more yielding than the Hearts of his Enemies) felt the Power of that mighty Shock.*

Matth. 27. 50.

Shock. *The Rocks rent, the Graves were open'd, and many Bodies of Saints that had slept there (it may be for a considerable Time) being animated by their Souls, which came back from the invisible World, arose, and went into the holy City, and appear'd unto many ; thereby manifesting the invisible Things of Christ, even his Eternal Power and Godhead ; together with his Absolute Sovereignty, and Dominion over both Worlds.*

THE Great Things, that were then done, struck the Officers, and Soldiers, who attended the Execution with Panick Fear; and not being able to stifle, or suppress those powerful Convictions, which such a Succession of *Miracles* wrought in them, the Commanding Officer, as the Mouth of the rest, publickly declar'd, *Truly, this was the Son of GOD.* Concerning which Testimony suffer me to observe,

(1.) THE Confession itself that was made. *This was the Son of GOD.* q. d.
‘ The Jewish Nation charg'd him with
‘ Blasphemy, for saying He was the
‘ Son of GOD, and Claiming an Equa-
‘ lity with GOD. For this they con-
‘ demn'd him in their own Court, and

Q 2 bring-

‘ bringing him before *Pontius Pilate*,
‘ the Governor, nothing less would
‘ satisfy them, but he must be put to
‘ Death. Now from all apparent Cir-
‘ cumstances, He was what He affirm’d
‘ Himself to be ; these Things that are
‘ done are such plain Proofs of it, that
‘ it can’t be deny’d, or gainsaid : *Truly*,
‘ I speak my Conscience, and what I
‘ am now verily perswaded of, *This*
‘ *was the Son of GOD.*

(2.) *By whom it was made.* The *Centurion*, and his *Company*, or those that were with him. They were *Soldiers*, (Persons frequently of rough, and resolute Spirits) the Band, that but few Hours before, had so basely insulted him in the *Common Hall* ; where they stript him of his *Garments*, and cover’d him with a *Scarlet Cloak*, by way of Mockery : A *Garment* (‘tis likely) which the *Roman Emperors* were wont to wear. They made a *Ganie* of him, by *Putting a Reed*, instead of a *Scepter*, *into his right Hand* : They ridicul’d his *Pretension to Sovereignty*, by *Bowing the Knees before him*, when at the same time *They spit upon him, and smote him, and us’d him with all Despight and Contempt.* But now, what cou’d the best
of

of his Disciples have said more, than that, *Truly, This was the Son of GOD?*

St. Peter was applauded for saying as ^{Mat. 16.16} much, when he was the Mouth of the *Twelve* to our Lord himself. Besides, these Soldiers were *Gentiles, Romans*, Persons unacquainted with the Counsels of God, the Prophecies of his Word, were full of Malignity against *CHRIST*, being stirr'd up by the *Jews*, and fill'd with the highest Degree of Prejudice and Fury ; so that this Testimony here giv'n, must be the natural and genuine Effect of those irresistible, and powerful Convictions, which the *Spirit of GOD*, by the Evidence of so many various *Miracles* had wrought in them.

TO conclude, As the Scripture tells us, that the *Union between CHRIST and his Church*, commonly call'd *The Mystical Union*, is a great Mystery ; so is the Union of the Divine, and Human Nature in the Person of *CHRIST*. *Without* ^{1 Tim. 3.} *Controversy great is the Mystery of Godliness*, *GOD was manifested in the Flesh* : And *As no Man knoweth the Things of a Man, but the Spirit of Man that is in him* ; so *no Man knoweth the Things of God* (especially such great, and deep Things) *but by the Spirit of God.* *No* ^{1 Cor. 12.3.} *Man*

Man can say that JESUS is the Lord, but by the Holy Ghost. Wherefore it becomes us to enquire with all Reverence and Sobriety, under the Teachings of a Divine Spirit, into so great a Mystery ; not for the Satisfying our Curiosity, but the Confirming our Faith. If any should object, how can these Things be ? My Answer is this, That Matters of Faith ought not to be subjected to the Tribunal of Reason, and nothing else believ'd, but what we can comprehend, and demonstrate : There is nothing in this Doctrine that's impossible, or contradictory to human Reason ; but plainly reveal'd, and much said to gain our Belief ; and therefore, should be entertain'd with all *Meekness and Faith*, upon the Authority, and Verity of him that has said it. When

Col. 2. 9. the Apostle has told us, that *In him, viz. in CHRIST, dwelleth all the Fulness of the Godhead bodily* ; he gave us Warning, that we be *not spoil'd thro' Philosophy, or vain Deceit* ; Trying, and Judging the great Mysteries of the Christian Religion by false Reasonings, and erroneous Speculations ; and so subjecting the most important Truths to the dim Light of corrupted Nature. Right Distinguishing would abundantly help us in Understanding what the Scriptures predicate

cate concerning *CHRIST*. There are some Things spoken of him, that agree to Him only, as to *His Divine Nature*; and other Things that agree to Him according to *His Human Nature*; and others that agree to Him according to both Natures, the *Divine* and *human* united; which, if heedfully attended to, might put an End to many of our Disputes and Strifes.

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